

SEXUAL ADDICTION, MILITARY CHAPLAINS, AND THE CHURCH

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ABSTRACT

The problem of sexual addiction cries out to the church for urgent attention. Yet the church continues to ignore and deny the problem. Culture's addiction to the sexual has extended its roots even into the pulpits of the church where as many as 50 percent of clergy struggle with online pornography. Military chaplains are particularly vulnerable to sexual addiction due to the additional risk factors inherent in the military lifestyle.

A biblical model constructs a remedy for sexual addiction. Sacrifice, community, and confession offer an alternative to self-care, isolation and denial that lock the sex addict in a cycle of shame. Clergy vulnerability factors related to the pathway to the shame cycle and inherent to the ministerial profession are identified and examined. Redemption, healing, and renewed healthy intimacy are established through the sacrificial work of Christ on the cross.

This project attempts to demonstrate that military clergy suffer from the effects of sexual addiction at a rate equal to or greater than their civilian counterparts through a survey and interviews with active duty chaplains. The study also investigates the opinions and resources offered by Christian ministry leaders working in the field of sexual addiction. The outcomes show that in a random sampling of volunteer chaplains, over 40 percent demonstrated strong signs of sexually addictive behavior. Interview results affirm that although resources exist to provide preventative education and treatment for sexual addiction, many barriers exist to confronting the issue. Denial in the church is not the least of these. Ironically, the church holds the keys to healing and healthy sexuality. This study calls for awareness and healing in and from the pulpits of military chapels and churches in order to affect healing in the church.

DEDICATION

For Jesus

My Deliverer and Healer

For Lisa

My Beloved Wife

And Our Precious Children

Luke, Kaitlyn and Patrick

And For the Sex Addict

Who Still Struggles

Lost and Alone

CHAPTER I
THE PROBLEM OF SEXUAL ADDICTION
IN THE MILITARY AND THE CHURCH

A chaplain is “relieved for cause” for committing adultery with a foreign national during a port call while returning from deployment. Another is discharged for “misuse of a government computer” because of downloading pornography off the Internet. While performing Temporary Additional Duty (TAD), a chaplain struggles to stay awake because he stayed up until 3:00 a.m. watching adult videos in the Bachelor’s Officer Quarters (BOQ). This chaplain’s career tragically ends in court-martial for sodomy, fraternization, and conduct unbecoming an officer because he sexually abused an 18-year-old sailor.

While it would be easier to say the above cases are hypothetical, the truth is they are real. This project will attempt to show they are not isolated cases, as some believe. Could it be that, like their civilian counterparts, some military chaplains struggle with sexual addiction and, if so, what can be done to help them? It is equally important to discover if an even larger percentage of chaplains are at risk for sexual addiction. The answers we seek may uncover the need to develop preventive education programs to stem the incoming tide of scandals and scuttled careers that impact the reputation and effectiveness of all chaplains.

What is Sexual Addiction?

Before discussing the specific problem of clergy sexual addiction, it is important to clarify what sexual addiction is. Some have argued whether the term addiction or compulsivity should be used regarding sexual behavior. However, with the growing body of research pioneered by Dr. Patrick Carnes,¹ it has become increasingly clear that the sexual behavior of many follows an addictive pattern similar to that of chemical dependence and other behavioral addictions. Added to this was also the multiplying number of addicts who became aware that the same 12 step principles of Alcoholics Anonymous that helped them with their other addictions were also helpful with their unmanageable sexual habits.² A pattern began to develop that Dr. Carnes identified as the “Sexual Addiction Cycle” characterized by four phases:

- 1) Preoccupation: The obsession and/or invasion of sexual thoughts.
- 2) Ritualization: The routines and habits leading up to sexual behavior.
- 3) Compulsive Behavior: Sexual behavior-the “acting out” of the obsession.
- 4) Despair: The resulting hopelessness over inability to manage the behavior.³

Over the years, through the work of Carnes and others, the list of diagnostic behaviors has become clearer:

Obsession: The addict has increasing sexual thoughts. These thoughts become invasive to the point where they are central. Earl and Crow write,

Sex is the focal point of their entire lives. Sex is an obsession, a strong and uncontrollable preoccupation. Sex addicts are haunted by persistent, repetitive sexual

¹ Patrick Carnes, Out of the Shadows: Understanding Sexual Addiction, (Center City, MN: Hazelden, 1983).

² For example, the first Sex and Love Addicts Anonymous (SLAA) group met in December of 1976. Sex and Love Addicts Anonymous (Norwood, MA SLAA Fellowship Wide Services Inc. 1986), 35.

³ Carnes, 19-20.

thoughts that they rarely can ignore and often can stop only by engaging in the sexual activity with which they are obsessed.⁴

Compulsion: Compulsiveness is the behavioral side of obsession. Obsessive thoughts lead to compulsive behavior. The two are almost always grouped together. The lengths addicts will go to engage in the behavior they obsess over demonstrates their compulsion. This is the Ritualization phase stated above where hours, and sometimes days, are spent preparing to act out sexually. Sacrifice of time, money, career, and family become irrelevant in what 12 step groups call the “insanity” of addiction.

Self-Medication: Sex is the drug of choice. Sexual behavior produces the internal medication of mood that counteracts unpleasant emotions (i.e. anger, loneliness, rejection, etc.) and stressful circumstances.

Denial: Denial prevents recovery by concealing the problem. The addict lies in order to maintain a false perception of self. Denial refuses to acknowledge the need to change. Denial is characterized by statements such as, “I don’t really have a problem” or “I could quit if I really wanted to.”

Powerlessness: Addicts feel increasingly helpless over their compulsive sexual behavior. The cycle of addictive sexual behavior repeats itself despite guilt and negative feelings about their behavior. Attempts to control or cease sexual behavior, and the growing awareness that the sexual behavior is out of control result in feelings of powerlessness.

Unmanageability: The secret of sexual addiction takes large amounts of emotional and mental energy to maintain. Sex addicts compartmentalize their sexual

⁴ Ralph H. Earle and Gregory Crowe, Lonely All The Time: Recognizing, Understanding, and Overcoming Sex Addiction, for Addicts and Co-dependents. (New York: Pocket Books, 1989), 16.

thoughts and behaviors apart from their family and work life. Thus, tracks must be covered and all sign of sexual episodes erased from detection. Unmanageability results when the addict begins to slip and the carefully constructed walls of the mental compartments begin to crumble.

Progression: Increasing neuro-chemical tolerance evidences progression.

Laaser and Gregoire state,

This describes the brain's ability to adapt to any substance absorbed by the brain and its demand for more. Neuro-chemical tolerance has been shown to be due primarily to desensitization of neuro-chemical receptor sites to neuro-chemical transmitters. Thinking about or performing sex creates a heightened neuro-chemical response in various parts of the brain (Milkman & Sunderwirth, 1987). Over time the brain will become tolerant to the response.⁵

This indicates that as the brain becomes more tolerant of the chosen sexual stimuli, it will begin to search for more stimulating material or activities in order to achieve the same level of medication that was previously received by a lower level of stimuli. For example, the addict may progress from soft-core pornography to hard-core. Or, addiction could evolve from one affair to the next as the first relationship loses its newness.

Increased Risk Taking: Progression naturally flows into increased risk taking.

In the search for more stimulating material, greater investment of time and resources are needed. The costs and consequences of addictive behavior are minimized compared to the sought after "new high." This can be as simple as risking discovery through the use of a credit card, or as dangerous as the increased risk of contracting a venereal disease through failure to use a prophylactic. The risk itself may even become a part of the need for greater stimulation. Dr. Mark Laaser writes,

⁵ Mark Laaser and Louis Gregoire, "Pastors and Cybersex addiction," Sexual and Relationship Therapy 18 (August 2003): 396.

Part of the addictive quality of sex is that it is exciting sometimes because it is dangerous. When a given activity becomes routine a sex addict may progress to a more dangerous or exciting form of it. This may be as simple as progressing from masturbating in private to masturbating in more public places, from having affairs with single people to having affairs with married people, or from picking up partners in relatively safe places to finding them in more dangerous places. For some, it may also mean a progression to more illegal forms of sex.⁶ Risk taking behavior releases adrenalin that when coupled with sexual behavior brings a more satisfying neuro-chemical response. Thus, risk taking behavior correlates directly with the progression of sexually addictive behavior.

Hopelessness: The cycle completes itself as the addict experiences despair of change. Addictive thoughts include: “I won’t ever change.” “No one would love me if they really knew me.” “No one understands or can help me.” Impaired thinking and false beliefs about self feed thoughts of hopelessness. It is not uncommon for the resulting despair to manifest itself in suicidal ideation.

All of the above paint the picture of an addiction that can be diagnosed and treated. The kind or level of sexual behavior is irrelevant to the nature of sexual addiction. The sexual behaviors of addicts can vary from the seemingly innocent (i.e. masturbation and pornography) to what is obviously illegal and dangerous (i.e. rape and child abuse). Regardless of the level of activity, all sex addicts tend to present the same addictive cycle and behaviors.

Of equal importance to note, not all sexual addiction can be categorized as sexual misconduct, although there is certainly overlap between the two. In fact, as we will soon discuss, statistics show that the behavior of most sex addicts falls into activities that are legal, but just as harmful. Sexual misconduct comprises only a small percentage of those who struggle with sexual addiction. As Laaser states,

⁶ Mark Laaser, Faithful and True: Sexual Integrity in a Fallen World, 2nd ed., (Grand Rapids: Zondervan, 1996), 44.

Only a very small percentage of sexual addicts become sexual offenders. The cases that make the newspaper are, however, the most perverse cases and therefore have an exaggerated effect on people's perception of the problem of sexual addiction. But offenders are only one percent or less of the people who struggle with sexual addiction.⁷

While these cases represent only a small percentage of the problem of sexual addiction they have received the majority of the attention both in the media as well as in professional writing on the topic. Real progress has been made in addressing the issue of clergy sexual abuse and misconduct. However, the problem of clergy sexual addiction still remains often misunderstood and undiagnosed. In addressing the need for a preventative model, Mark Davies writes,

Although the two are often related, lumping sexual addiction in the same category as sexual malfeasance is naïve and unhelpful. Many clergy and denomination leaders are confused when it comes to understanding these two problems and though they are beginning to respond in responsible ways to malfeasance, they are not responding to the problem of sexual addiction.⁸

Sexual misconduct and addiction are not equal, but they are related. In fact, sexual misconduct represents only the tip of the iceberg. Most sexually addicted clergy lie below the waterline, medicating the stress, grief, and demands of ministry with sexual addictions that can remain hidden for years.

A Multifaceted Problem

The problem of sexually addicted military chaplains is multifaceted. Military chaplains stand in several different worlds at once. They bring with them their own ethnic and family backgrounds as well as the effects of a sexually charged culture. Each military chaplain also represents the views and theology of their religious organization as

⁷ Laaser, "Recovery from Sexual Addiction," available from <http://www.nacronline.com/dox/library/sexaddic.shtml/>; Internet; accessed June 2006.

⁸ Mark Davies, "Clergy Sexual Addiction: A Systemic Preventative Model," Sexual Addiction & Compulsivity 10 (2003): 102.

well. They wear the insignias of both military officer and military clergy on their uniform. The military chaplain stands at a unique intersection where all of these elements interact. Our addictive society, a dysfunctional family background, and an affected church, clergy and military form the key elements that impact the life of a sexually addicted chaplain (see figure 1). Therefore, in order to understand the problem of military chaplains affected by sexual addiction, each of these influences must first be clearly understood.

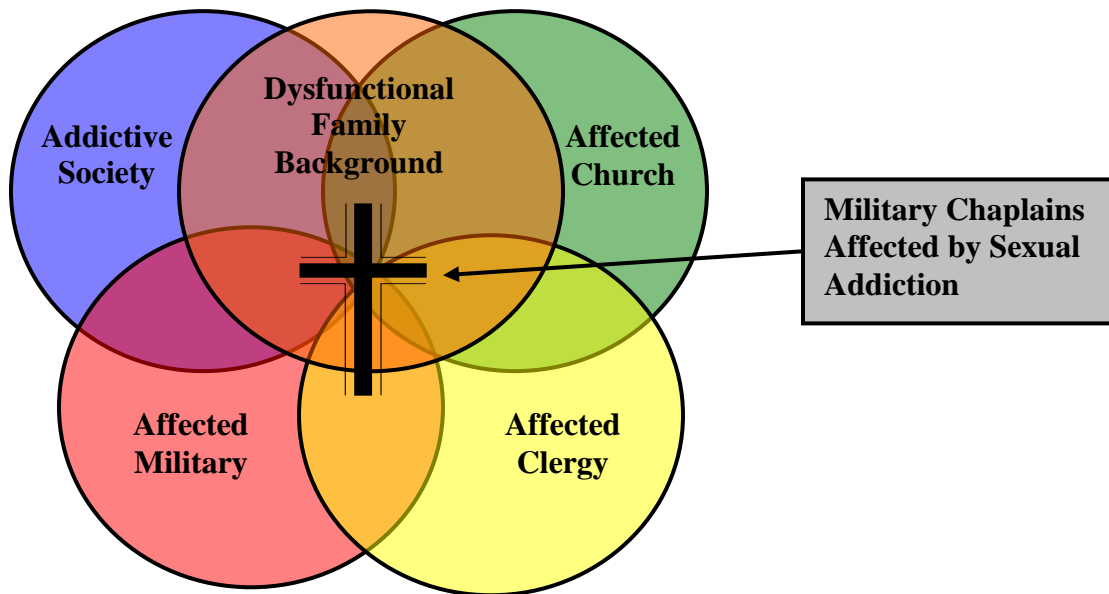


Figure 1. The Multifaceted Problem of Sexual Addiction (by author)

Signs of Sexual Addiction in Society: The signs of sexual addiction thrive in American culture. The following statistics, compiled by the National Coalition for the Protection of Children and Families (NCFPCF),⁹ are by no means exaggerated:

- According to 2004 IFR research, U.S. pornography revenue exceeds the combined revenues of ABC, CBS, and NBC (6.2 billion). Porn revenue is larger than all

⁹ Available from <http://www.nationalcoalition.org/resource/services/stat.html> Internet

- combined revenues of all professional football, baseball and basketball franchises. The pornography industry, according to conservative estimates, brings in \$57 billion per year, of which the United States is responsible for \$12 billion. (Internet Pornography and Loneliness: An Association? Vincent Cyrus Yoder, Thomas B. Virden III, and Kiran Amin. *Sexual Addiction & Compulsivity*, Volume 12.1, 2005.)
- There are 800 million rentals each year of adult videos and DVDs. (Overdosing on Porn, Rebecca Hagelin. www.worldandi.com, March, 2004.)
 - 11,000 adult movies are produced each year. (Overdosing on Porn, Rebecca Hagelin. www.worldandi.com, March, 2004.)
 - Half of all hotel guests order pornographic movies. These films compromise 80% of in-room entertainment revenue and 70% of total in-room revenue. (Sex-Film Industry Threatened With Condom Requirement, Nick Madigan. *The New York Times*, 24 August, 2004).
 - Approximately 40 million people in the United States are sexually involved on the Internet. (Exposing Porn: Science, Religion, and the New Addiction, Paul Strand. Christian Broadcasting Network, 2004.)
 - 2.5 billion emails per day are pornographic. (Pornography Statistics 2003. Family Safe Media. www.familysafemedia.com, 2003.)
 - 25 percent of all search engine requests are pornography related. (Internet Pornography Statistics: 2003, David C. Bisette, Psy.D. www.healthymind.com, 2004.)
 - 72 million Internet users visit pornography web sites per year. (Pornography Statistics 2003. Internet Filter Review. www.internetfilterreview.com, 2003.)
 - Sex is the number 1 topic searched on the Internet. (Overdosing on Porn, Rebecca Hagelin. www.worldandi.com, March 2004.)
 - At least 20,000 American adults visit Internet sex sites at least 11 hours per week. (Victims of Pornography Month Should Not Exist, Jan Larue. *Christian Counseling Today*, 2003 Vol. 11 No. 3.)
 - According to Datamonitor, over half of all spending on the Internet is related to sexual activity. Each day 30 million people log on to pornographic Web sites. (Internet pornography statistics. Internet Filter Review, 2003.)
 - The Internet accounted for \$2.5 billion of the adult industry's \$14 billion in U.S. revenues in 2004. (Dirty Downloads Ready to Go on iPods, Ron Harris, www.macnewsworld.com, 2005)
 - 70% of 18 to 24 year old men visit pornographic sites in a typical month. 66% of men in their 20s and 30s also report being regular users of pornography.
 - (First-person: the culture of pornography, R. Albert Mohler, Jr., Baptist Press, 28 December 2005.)

These staggering numbers are only a sampling of the statistics available that indicate the degree of infatuation our society has with sex, and pornography in particular. Research in the area of cybersex addiction indicates that six percent of all Internet users meet the

criteria for cybersex compulsivity and another 10 percent represent “at risk” users.¹⁰ Fifteen percent of online porn habitués develop sexual behavior that disrupts their lives.¹¹ This means that with the number of Internet users now soaring at over 200 million,¹² nearly 30 million Americans are either addicted or at risk for addiction to cybersex. Studies conducted by the National Council on Sexual Addiction and Compulsivity show that these percentages also apply to all forms of sexual addiction.¹³ When other forms of addiction (i.e. alcohol, drugs, gambling, and eating disorders) are factored in, the percentage of addicted Americans becomes overwhelming. Carnes comments,

If we were to design a society in which addiction could optimally thrive, many of the components required already exist in our own. An often-asked question is whether we are seeing more addiction because of our increased awareness of or because the number of addicts is increasing. The answer is probably both. But many of the factors that contribute to the growth of addiction also block our awareness.¹⁴

The signs of an addictive culture are evident to the trained eye and clearly our society’s infatuation with sex is a major component.

Dysfunctional Family Background: Sex addicts are responsible for the choices they make that lead them into addiction. However, they must also understand the family system that affected their development. Those who wish to understand sexual addiction must also grasp the role that family background plays in the life of the addict.

¹⁰ Al Cooper, David L. Delmonico and Ron Burg, “Cybersex Users, Abusers, and Compulsives: New Findings and Implications,” Sexual Addiction and Compulsivity 7, (2000): 5-29.

¹¹ Pamela Paul, “The Porn Factor,” available from <http://www.time.com> (19 January 2004.). Internet; accessed June 2006.

¹² Dan Nystedt, “Google leads robust U.S. Internet search growth,” IDG News Service (February 2006), Available at http://www.infoworld.com/article/06/02/10/75256_HNgoogleleads_1.html; Internet; accessed on June 2006.

¹³ Patrick J. Carnes, “Old Temptation: New Technology; Pornography and the Internet in Today’s World,” Enrichment (Fall 2005): .25.

¹⁴ Patrick Carnes, Don’t Call It Love, (New York: Bantam Books, 1991): 75.

Most sex addicts come from families where they experienced either abuse or abandonment, and in some cases both. In a survey of nearly 1,000 sex addicts, Patrick Carnes found that 81 percent were sexual trauma survivors, 74 percent victims of physical trauma, and 97 percent had experienced emotional trauma.¹⁵ This type of abuse occurs in family systems where boundaries are too loose. The lack of personal boundaries leads to insecurities because the family becomes an unsafe place. Unhealthy behaviors are learned and accepted as normal. Not all victims of abuse become addicts, but addicts who were abused have learned to keep others at a safe distance and take care of their own needs.

On the other hand, boundaries that are too rigid in a family system can isolate children resulting in abandonment on the same sexual, physical, and emotional levels. For example, sex may be viewed as a taboo subject since it is never discussed, causing children to turn to outside sources for sex education. On the physical level, a child's needs may be neglected, so he learns to take care of himself. Emotional abandonment can occur when parents invalidate a child's feelings, so she learns to live in emotional denial. In some cases, both invasion and abandonment occur simultaneously when one parent abuses while the other parent ignores the abuse as if it did not occur.

Both personal invasion and abandonment can occur sexually, physically and emotionally, but they may also occur spiritually. This is especially significant when working with clergy sex addicts who come from very strict religious backgrounds that use guilt and inferiority to motivate religious behavior. Scripture, prayer, and other spiritual disciplines can become manipulative tools to induce guilt and control behavior. Spiritual abandonment occurs when children are not given the spiritual guidance and the

¹⁵ Ibid., 109.

healthy spiritual modeling they crave. The result is that they seek to fill their spiritual needs in other places. Laaser suggests that some clergy seek ordination in an attempt to compensate for low spiritual self-esteem.¹⁶ This could explain why many clergy are apparently more vulnerable to addiction. Addictions are often the result of the addict's attempt to fill the spiritual void with a substance or behavior that holds the promise of comfort, hope, or significance.

Sexually addicted clergy who have come from dysfunctional family systems bring with them the roles and learned behaviors from those systems. Sexual addiction experts seem to agree that Family Systems Theory provides helpful insight into these roles and behaviors.¹⁷ It is not surprising then that individuals called to ministry would be attracted to institutions that exhibit the same types of dysfunctional systems. These systems that foster denial and avoidance feel comfortable to clergy who have grown up in families that play by the same rules. Both the military and the church can at times display the signs of these types of systems in their institutional make up.

A Threat to Military Readiness: The business world at large is beginning to recognize the threat of Internet pornography to the employee work force. The below statistics highlight this threat:

- 70% of Internet pornography traffic occurs between 9a.m. and 5p.m.¹⁸
- Leading software publishers estimate as much as \$83 billion a year in lost productivity for American companies.¹⁹
- More than 75% of people at work have accidentally visited a pornographic website, and 15% have visited such sites more than 10 times.²⁰

¹⁶ Laaser, "Pastors and Sexual Addiction," 66.

¹⁷ Earle and Crow 1989, Carnes 1991, and Laaser 1992.

¹⁸ Carnes, "Old Temptation: New Technology..." 23.

¹⁹ R. Greenspan, "Internet Abuse Drains Time and Money," (Dec 2002), available from <http://www.smallbusinesscomputing.com/webmaster/print.php/1554551> Internet accessed June 16, 2006.

- Twenty percent of men and 13% of women admitted to accessing pornography at work.²¹

If this is true of the civilian work force, what of our military work force? The following are only a few of the news articles produced by a random search on www.military.com:

- March 2005: Four military officers at The Detention Center for Terrorism Suspects at Guantanamo Bay, Cuba are under investigation for alleged sexual misconduct, including a one-star general.
- February 2006: A USCG Academy cadet is dismissed for sexual misconduct.
- February 2006: Four Army paratroopers are charged for taking part in pornographic videos aired on an adult web site.
- October 2005: A Sailor is sentenced to 20 months in jail for downloading child pornography both on his personal and classified government computers.
- November 2005: Two senior USMC officers are relieved of duty for sexual misconduct and fraternizing with a junior officer.
- Ongoing allegations of sexual harassment and assault plague the USAF Academy.

Since our military is a crosscut of American culture, it is not surprising to find these headlines. They call to our attention the fact that military servicemen and women of all ranks struggle with sexually related issues just as much or more than their civilian counterparts. If the men and women of our military forces are indeed a representation of American culture, it only follows that the above estimated percentages of Americans who struggle with sexually addictive behavior would also apply to military personnel. If this is true, sexual addiction is a growing cancer that is tapping the strength of our fighting forces resulting in lost manpower and reduced effectiveness.

Pornography addiction in particular is a growing problem that dishonors and dehumanizes women. According to a study conducted by the Veteran's Affairs

²⁰ Center for Media Research, "Fifty Percent of Workers Spend Nine days a Year on Personal Surfing at Work" Cerberian Inc. and SonicWALL (June 2006), available from http://www.centerformediaresearch.com/cfmr_brief.cfm?fnl=040720; Internet; accessed June 2006.

²¹ Jerry Ropelato, "Internet Pornography Statistics" [Internet Filter Review](http://internet-filter-review.toptenreviews.com/internet-pornography-statistics.html), 2006. Available from <http://internet-filter-review.toptenreviews.com/internet-pornography-statistics.html>.

Department, six out of every ten military women have experienced sexual harassment.²² The 1991 Naval Aviators Convention held at the Las Vegas Hilton, infamously known as “Tailhook,” resulted in sexual harassment prevention programs and training throughout the Department of Defense (DOD). Last year a 40 percent rise in sexual assault reports resulted in new DOD wide policies and training on sexual assault.²³ These programs, although helpful, demonstrate the military’s tendency to be reactionary, instead of addressing pornography as one of the root causes of much of the sexual harassment and assault that occurs. The military’s reluctance to act is only a shadow of civilian leadership’s failure to address this problem in society at large.

Military leaders, however, can and do often address these sexual issues when they threaten mission accomplishment. When commanding officers begin to see the connection between sexual addictions, like pornography, to not only sexual harassment and assault, but also to lost mission effectiveness, they will clearly see the need to intervene. The sexual abuse of prisoners at Abu Ghraib military prison in Iraq further illustrates this need. The pictures of the abused prisoners found on the Internet are examples of the many often-grisly pictures of dead and mutilated insurgents that service members in Iraq have used as currency to trade for access to pornography on the web.²⁴ This should be of great concern to military leaders because of the disturbing connection between pornography and the dehumanizing of the enemy.

Pornography, which objectifies people, takes sex out of the relationship realm and perverts it into an impersonal, self-centered act, and thus, reduces them to a mere sex

²² “6 in 10 Military Women Harassed,” Associated Press, (September 2005), available from <http://www.military.com/NewsContent/0,13319,77955,00.html>; Internet.

²³ “Sexual Assault Reports Increase” Associated Press, (March 2006), available from <http://www.military.com/NewsContent/0,13319,91338,00.html>; Internet; accessed May 2006.

²⁴ Vince Crawley, “Web Site Troubles Islamic Group, U.S.” The Navy Times, October 2005, 6.

object. Combatant commanders have long understood the dangers of the objectifying of the enemy that often occurs when soldiers kill. Therefore, they train service members to avoid the dehumanizing of the enemy that leads to counter productive abuse of prisoners of war, and the despoiling and mutilation of the dead. Military officers understand the erosion of moral standards can threaten unit morale. They further need to understand that addictions like pornography erode the emotional, mental and spiritual health of their people, which ultimately counters mission accomplishment.

The process of educating our nation on the health risks associated with pornography is slow. Author and speaker, Joe Dallas, asserts our society's attitude toward pornography today is similar to its attitude toward tobacco 50 years ago.²⁵ No one today would argue with the Surgeon General's warning against the health risks associated with smoking. In the same way, when military commanders begin to recognize the equal threat sexually unhealthy behaviors present to their fighting forces, they will need assistance in educating their people. Who do they turn to for help in achieving the ongoing emotional and spiritual health of their personnel? Traditionally, commanding officers turn to their unit chaplain for the development of training programs to educate servicemen and women on problematic issues. Our government looks to the nation's religious organizations for chaplains in order to provide for the spiritual needs of our military members. However, because the church has not educated their clergy on the topic of sexual addiction, chaplains do not possess the necessary skill to address this issue.

²⁵ Joe Dallas, Every Man's Battle Workshop, (Laguna Beach, Ca.: New Life Ministries, 1999).

A Threat to the Church: Wouldn't it be nice if the Church were a sanctuary of relief from a sexually saturated world? One would think that the fallout of clergy sexual misconduct cases alone would be enough to convince any doubters that churches are not exempt from this saturation. Like the military, churches often treat these cases as isolated and unrelated. Even if this were true, what of the many who struggle with sexual sins that never come to light? The growing weight of research calls our attention to these as well. Again statistics compiled by the NCFPCF state:²⁶

- For every 10 men in church, 5 are struggling with pornography. (“The Call to Biblical Manhood,” *Man in the Mirror*, 6 July, 2004)
- 34 percent of churchgoing women said they have intentionally visited porn websites online. (Internet porn a guy thing? Not really, online rating service says, Mark O’Keefe. *The Charlotte Observer*)
- According to pastors, the 8 top sexual issues damaging to their congregation are: 57% pornography addiction, 34% sexually active never-married adults, 30% adultery of married adults, 28% sexually active teenagers, 16% sexual dissatisfaction, 14% unwed pregnancy, 13% sexually active previously married adults, and 9% sexual abuse. (More Sex, Please. *Christianity Today International*, Winter 2005.)

Unfortunately the church is not exempt from this problem. Christians suffer from the effects of our fallen world and often fall victim to the influences of an addictive society. But churches are even less likely to address the often-taboo subject of sexuality. Even in the case of clergy sexual misconduct, this issue is often mishandled or avoided. Why are the churches so reluctant to take on this issue? Could it be that churches themselves have become co-addictive families in denial of the problem?

In the wake of clergy sexual abuse cases over the last two decades many have affirmed the dysfunctional ways churches have responded. Marie Fortune led the way in identifying the negative patterns church families fall into in dealing with sexual abuse

²⁶ Available from <http://www.nationalcoalition.org/resourcesservices/stat.html> Internet.

cases.²⁷ Candace Benyei, along with other family systems experts, asserts that many religious organizations exhibit the same characteristics that have become commonly associated with dysfunctional families in applying the family systems model to churches.²⁸ The same denial and avoidance present in families struggling with abuse is also evident among God's family. Dr. Kenneth Adams writes in his review of Fr. Donald Cozzens book, Sacred Silence: Denial and the Crisis in the Church which describes the crisis in the Catholic Church:

Clinicians familiar with addiction and family system dynamics will quickly recognize the parallels between the church system and an addictive system. Secrecy, control, denial, minimization and enabling, all described in this book, are the very essence of a system that fosters addictive behavior. Add to the mix extremes regarding sexuality, and the ingredients for addictive sexual behavior are set in place.²⁹

Adam's insight verifies the application of Family Systems Theory to the churches reacting to this issue. The dysfunction in the Church has become a system that not only enables sexual addiction, but also a culture that has reproduced these behaviors and will continue to do so until it finds healing.

The extremely personal nature of sexual issues makes them difficult to confront. People are uncomfortable addressing private issues publicly. Immediate families seldom discuss sex. The family of God also remains silent. This avoidance and secrecy is counter-active to healing and recovery. The old adage, "You are only as sick as your secrets" is not only true individually but also corporately.

Despite the natural avoidance of sexual issues, there has been a growing thirst for literature on the topic and ministries that provide a "safe place" to discuss sexual secrets.

²⁷ Marie Fortune, Is Nothing Sacred?. (San Francisco: Harper & Row, 1989).

²⁸ Candace R. Benyei, Understanding Clergy Misconduct in Religious Systems, Scapegoating Family Secrets, and the Abuse of Power, (New York: The Haworth Pastoral Press, 1998).

²⁹ Kenneth Adams, Sexual Addiction & Compulsivity 10 (2003) 219.

The book “Every Man’s Battle: Winning the War on Sexual Temptation...” authored by Steve Arterburn and Fred Stoker, was written to a Christian audience and has become a best seller since its was published in 2000. This is only one example of the flood of Christian literature that has hit the market addressing this topic. The growth of men’s accountability groups and popularity of men’s gatherings addressing sexual issues such as Promise Keepers also indicates a needy church. Clearly the cry for help is there for those who are listening.

If and when the church hears the cry of its people to address the issue of sexual addiction, it will begin to respond with meaningful programs. “Celebrate Recovery” (CR) serves as one example of a program responding to Christians increasingly affected by an addictive society. CR is a ministry begun by Saddleback Community Church pastored by popular Christian author Rick Warren. This twelve-step ministry commonly addresses sexual addiction, but CR leaders agree that churches seeking to foster ministries like CR are doomed to fail without strong pastoral leadership at the local level. For the church to find healing from the effects of sexual addiction, decisive leadership will be required from senior pastors.

Affected Clergy: One thing is clear, the church cannot escape from the cancer of sexual addiction, and neither can the church leadership. How can the church expect to or even be capable of addressing this problem if its leaders are in the bonds of addiction? The scandal in the Roman Catholic Church illustrates this tension. While it may seem impossible to measure the depth of the problem with Roman Catholic clergy, A.W.R. Sipe, in a 1994 review of literature on sexual abuse committed by priests, estimates that six percent of American priests (about 3,000 of the 50,000 then active) had sexual contact

with minors. He further stated, “Four times as many priests involve themselves sexually with adult women, and twice the number with adult men, as priests who involve themselves sexually with children.”³⁰ If these numbers are even close to reality the mathematics inform us that nearly half of the priests in the Catholic Church in American have broken their vow of celibacy. The secrecy and cover up of these cases are in themselves indicators of a sexually addicted priesthood and a system that fosters it, as noted above.

The Roman Catholic Church does not hold a corner on sexual addiction. The Protestant Church knows this issue touches more than just popular television evangelists. Authors Laaser and Gregoire report,

One survey of evangelical Protestant clergy in the United States found that 40% of the respondents struggled with pornography, largely obtained through the Internet (The Leadership Survey, 2001). In the same survey one-third of those said they had looked at Internet pornography in the last 30 days.³¹

These findings are not unique, and lead us to the sobering reality that at least as many as four out of every ten pastors struggle with sexually addictive behavior.

While, as noted above, clergy sexual misconduct has gained much attention, the work of addressing clergy sexual addiction as a wider field of study has only just begun. However, the lack of available data presents a problem in itself when addressing clergy sexual addiction. Perhaps because of institutional denial, there has been very little work done in attempting to measure the extent of this problem. Peter Rutter, M.D. noted in his work, “I could not locate a single published statistical study of sexual misconduct among

³⁰ A.W.R. Sipe, “The Problem of Sexual Trauma and Addiction in the Catholic Church,” Sexual Addiction and Compulsivity 1 (1994): 130-137.

³¹ Laaser and Gregoire, “Pastors and Cybersex Addiction,” 396.

clergymen.”³² While many case studies have been recorded in the area of clergy sexual abuse since Rutter wrote his book, to date the only attempt to measure clergy sexual behavior, specifically, was conducted by *Leadership Journal* both in 1989 and again in 2001 (as noted above). This survey was, as McCall notes, “A self-selecting sample, and may or may not accurately represent compulsive/addictive behaviors.”³³ As Carnes notes, *Christianity Today* conducted a similar survey of its readers that same year which produced the following:

- 33 percent of pastors and 36 percent of layman state that they have visited a sexually explicit website.
- Of those who have visited sexually explicit websites, 53 percent of pastors say they have done so in the past year, as compared to 44 percent of lay readers.
- When questioned if their spouses knew of their use of Internet pornography, 50 percent of laity said their spouses knew about their Web porn use. Only 28 percent of pastors responded that their spouse knew and 30 percent claimed they did not talk to anyone about their behavior.
- Two-thirds of those who have visited sexually explicit websites say they have prayed about this area of their lives (69 percent of pastors and 60 percent of laity). Few have sought professional help (4 percent of pastors and 7 percent of laymen) or have confessed it to anyone.³⁴

In 2003, *Sexual Addiction & Compulsivity* journal devoted an entire issue to the topic of sexually addicted clergy. More recently, the Assembly of God Church boldly dedicated an entire issue of their ministry journal, *Enrichment*, to the threat of sexual addiction to clergy.³⁵ For any denomination to dedicate a program or publication exclusively to clergy sexual addiction would be to admit that it is an issue, and that most churches have been unwilling to do. The above efforts provide encouragement to address this subject openly, but the work has just begun.

³² Peter Rutter, *Sex in the Forbidden Zone*, (Los Angeles: Jeremy P. Tarcher Inc., 1989), 36.

³³ David McCall, “Sex and the Clergy,” *Sexual Addiction & Compulsivity* 9 (2002): 91.

³⁴ Cairns, “Old Temptation: New Technology...” 25.

³⁵ Gary Allen, editor, *Enrichment*, (Fall, 2005).

For the Protestant minister, the marriage and family represents an added dynamic strongly affected by the sexually addicted husband and father (or in some cases wife and mother). Much of the pastor's credibility and effectiveness depends on a healthy family life. However, when there is unhealthy sexual behavior occurring, the marriage and family becomes dysfunctional and consequently less effective in ministry. Since the issue of addiction is the central struggle of the addict's life, so too the "problem" becomes central in the marriage. The deadly secret poisons relationships. Lies and betrayal severely damage the pastor's marriage that began in trust, hope, dreams, and vision, transforming it into a relationship of distrust, hopelessness, shame and isolation. Sue King surveyed 40 wives of sexually addicted pastors and found the majority experienced anger, depression, helplessness, shame and isolation. King also reports:

One wife shared: "I felt terrible isolation; I felt the loneliness of losing my best friend. I had no one to turn to and the spiritual protection provided normally by my husband was gone. The spiritual leader I confided in put all the blame on me." Another stated, "The isolation is awful; it is like a prison; there is no one with whom I can share...it would damage my husband." A third wife spoke about the loneliness of having no one to whom she can reach out; "People just don't seem to understand how lonely it can be to be the pastor's wife." Or, "I don't want to ruin other people's perception of him, so I remain quiet." Lastly, as another wife began to seek professional counseling she disclosed, "No one knows about the behavior but us. It's a huge guilty secret that I am forced to share. The burden is unsupportable."³⁶

The pain, grief, and in some cases codependence, not only paralyzes the family of the addicted pastor, but also damages the effectiveness of the pastor and the ongoing work of the church. The marriage God intended to be a partnership in ministry has become a battleground of suspicion and mistrust.

The problem of clergy sexual addiction presents these and many other issues. There are also aspects to the clergy profession that make spiritual leaders particularly

³⁶ Sue King, "The Impact of Compulsive Sexual Behaviors on Clergy Marriages," Sexual Addiction & Compulsivity 10(2003): 195.

vulnerable to sexual addiction. We will discuss these in the next chapter because they closely relate to the role of the minister and how the minister views sexuality from a theological perspective.

Affected Military Clergy: The above discussion should cause great concern for all in the ministerial profession and those they minister to including the military. Are these concerns not also relevant for military clergy? Military chaplains serve as missionaries sent by their ecclesiastical endorsing agencies into the military culture to provide for the free exercise of religion according to that faith group. They represent that religious organization and minister in their faith traditions to the service members of that faith. They are trained, ordained, and endorsed by the same religious institutions as their civilian counterparts. Does it not follow then that they carry with them the same vulnerabilities? It may even be true that there are additional factors that make military chaplains even more susceptible to addiction that we will also discuss in the next chapter.

The church struggles both in and out of the military with addressing the issue of sexual addiction. As stated above, it is difficult to break the code of silence surrounding sexual issues, but this will never happen without the support and example of the church leadership. Clergy must lead the way for healing to occur in the church and for effective ministry to take place in this vital area. But how can chaplains address sexual addiction in the military without first addressing this apparent crisis among clergy in general? This project will attempt to answer these questions and suggest that sexual addiction is stifling the effective ministry of at least a percentage of military chaplains. This task will be accomplished through an unofficial survey of military chaplains. This may prove to be difficult because of the institutional denial surrounding this issue, but data will be

gathered through as many chaplains as possible. This study will also investigate and summarize current programs and resources that are addressing sexual addiction in order to highlight their availability to the military. The ultimate goal of this project will be to become a voice that will initiate healing among military chaplains that will in turn promote healing in the military community at large.

CHAPTER II

THEOLOGICAL AND BIBLICAL FRAMEWORK FOR UNDERSTANDING SEXUAL ADDICTION

The theological issues addressed in this project touch at the heart of our understanding of God, relationships, sin, and sexuality. God created man with the need to love and be loved. Sexual addiction shortcuts the road to real intimacy by substituting sex in the place of relationship. Exploring God's original intent for relationships and sex in the biblical account of the creation, and how sin mars God's intent (Genesis 2-3) will lay a foundation for understanding sexual addiction. Our understanding of sexuality is especially important since, unlike most other addictions, there is, as the Genesis account reminds us, a Godly intent for sex. Paul's instructions in I Corinthians 6: 12-7:9 will add the redemptive solution to the Genesis account, in order to recapture God's original design for sex.

We must also ask how these issues impact our understanding of the Church and pastoral leadership. How can the Church apply the Biblical model of redemption and become a community that encourages and supports restoration of true intimacy? Do inherent vulnerabilities exist in clergy leadership roles that undermine a church leader's ability to assume a proper role in establishing these redemptive communities? The roles and responsibilities of military chaplains may even further exaggerate these vulnerabilities. In order to initiate healing in the Church, these questions must be answered.

The following Biblical model (Fig. 2), developed by the author, will help to address the above questions. It addresses the theological perspectives found in the above Genesis passages and the New Testament antidotes of sacrifice, community and confession. The alternate path of self-care or comfort, isolation, and denial give understanding of the path leading to shame and addiction, and how to avoid it. The following sections of this chapter explain this model.

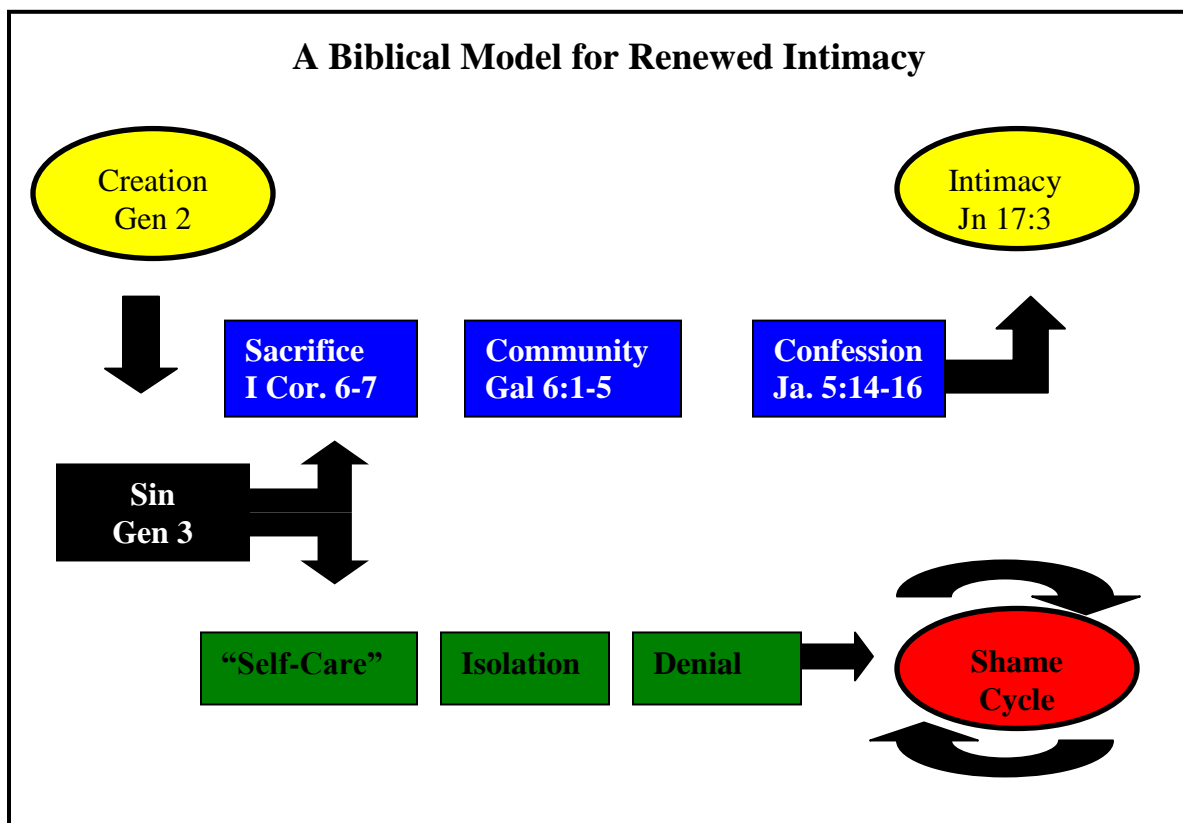


Figure 2. The sacrifice of Christ makes possible the path to renewed intimacy with God and man. The alternate path propagates an ongoing cycle of shame.

Chaplains and pastors have the same basic needs and flaws as all people. All people are born in the state of depravity (Rm. 3:23) and we all have the same basic love hunger for God that we were created for. Jesus equated eternal life with an intimate relationship with our creator. (Jn 17:3). We crave intimacy, to love and be loved, and to know and be known. This need is most completely met through knowledge of God. As Augustine said, "Thou has made us for thyself and we can find no rest until we find our rest in Thee." However, even before the fall of Man, when everything was good and Adam walked with God in the cool of the day, there was still one thing that was "not good." Genesis 2:18-25 shows us how God provides for man's need for companionship:

The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

The man said,
"This is now bone of my bones
and flesh of my flesh;
she shall be called 'woman,'
for she was taken out of man."

For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

The man and his wife were both naked, and they felt no shame.³⁷

God provided for Adam's need for human companionship by creating the woman.

Adam would learn how to love God even more by learning to love another. The first and

³⁷ Unless otherwise noted, all Biblical quotes are from the New International Version (International Bible Society, 1984).

second greatest commandments complement each other, and were at work in Eden long before Jesus answered the lawyer's question (Mt. 22:37-40). Adam would learn how to have real intimacy with God through learning to know and be known by his wife. This was eternal life before sin came into the world. Intimacy with God is eternal life. As noted above, Jesus prayed in John 17:3-4, "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent." Knowing God equals knowing life. All creation finds its source in Him. The accounts of creation found in Genesis one and two clearly communicate this view. Taking note of the very breath of life given by God in Genesis 2:7 George Livingston writes,

With intimate concern God breathed life into him, an act which highlights the fact that man's vitality and inner dynamic come directly from God. Any other object of man's affection and hope is a delusion. He is made for two worlds; therefore to be cut off from God is to wither like fruit on a severed vine.³⁸

Truly we were made for God and our restless souls will be unsatisfied with anything less than an intimate relationship with our great Creator Himself.

Man's need for intimacy under-girds a Biblical understanding of sexuality because sexual union represents our capacity for union with God. Penner and Penner write,

We do believe that it is in this mystical union of two bodies that body and spirit come closest to a merger. Most of the time we let our minds control us. But in the moment of orgasm we are released from that control; climax is something that we experience as a totality. Everything about us enters into it. Perhaps this is how the sexual experience represents our relationship to God. In this total, intense fusion of body, emotion and spirit we are connecting with what it can be like to be totally one with God.³⁹

³⁸ George H. Livingston, "Genesis" Beacon Bible Commentary V. I (Kansas City: Beacon Hill Press, 1969), 39.

³⁹ Clifford and Joyce Penner, The Gift of Sex (Waco, TX: Word Books, 1981), 40.

In the Garden of Eden, a paradise where God provides for all of Man's needs, Adam would learn not only to husband the garden, but also to tend to the needs of his wife. Enjoying the gift and accompanying pleasure of sexual union underscores God's deep yearning for intimacy with Man. He longs for us to abandon ourselves to him in total surrender as a bride commits herself to her husband. God wants us to be lost in Him and find that He provides for all our needs. Having a "helper" in the woman would assist the man in understanding this. In contrast, solitude isolates Man from the benefits of relationship leaving him helpless.

Sin

Sexual Addiction as an Intimacy Disorder (Genesis 3)

Sexual addiction is an intimacy disorder. Dr. Harry Schaumburg describes it as "false intimacy."⁴⁰ The sexual addict attempts to quench hunger for God and true intimacy with sex as an end in itself. Sexual addiction, in this way, becomes a barrier to real intimacy with God and others. Thus, the spiritual condition of the addict reveals the heart of this illness.

On the sixth day of creation when God had finished all his work, "God saw all that he had made, and it was very good" (Gen 1:31). In all creation only one thing was "not good": man's loneliness (Gen 2:18). Creation went from being good to very good only after God created man as both male and female. In the perfection of God's creative work, "The man and his wife were both naked, and they felt no shame" (Gen 2:25). Only after they disobeyed did they realize they were "naked" as recorded in Genesis 3:6-13:

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of

⁴⁰ Harry W. Schaumburg, False Intimacy, (Colorado Springs, Co.: Navapress, 1993), 18.

them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. But the LORD God called to the man, "Where are you?"

He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

The man said, "The woman you put here with me--she gave me some fruit from the tree, and I ate it."

Then the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

Shame is directly linked with the state of depravity, because shame anticipates rejection as a result of disobedience. In order to compensate and avoid rejection, man makes coverings to minimize the differences between the sexes. These coverings are more than just fig leaves. Our attempts to compensate, take on many shapes and forms. The result, ironically, undermines intimacy because we can no longer be known for who we are. We hide our true self behind facades we deem to be more acceptable to others, including God. Thus, shame and depravity result in more loneliness and isolation; the very things God sought to remedy in the creation of the woman.

Sexual addiction attempts to remedy loneliness while keeping the barriers to true intimacy in place. It refuses to admit the helplessness of isolation. The sex addict attempts self-care by medicating the pain of loneliness with sex. As with the man and the woman in Genesis two, shame begets blame that delivers further seclusion. Denial rejects responsibility for one's sin by blaming "The woman you gave me..." or "The serpent (who) deceived me..." Blaming and remaining in ever deepening solitude, the addict returns to the lust that initiated the problem as a solution. The cycle of addiction

clearly appears as the tempter lures, the invitation to lust is accepted, and the fruit is eaten again and again. But it never satisfies.

In some senses those afflicted with addiction have a greater opportunity to understand the full plight of the human condition. Addicts must come to grips with their complete powerlessness over their addiction. Step one of Sex and Love Addicts Anonymous (SLAA) states: “We admitted we were powerless over sex and love addiction—that our lives had become unmanageable.”⁴¹ However, sin infects all humanity, not just addicts. All people are sinaholics, for no one can find deliverance from sin in their own strength. Paul describes our helpless plight in Romans 7:15-20:

I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

All Christians on the quest for holiness can identify with Paul’s description with the battle between the desire for righteousness and the sinful nature. Perhaps, in this sense, the greatest gift of Christians in recovery from addiction will be to assist others to take the redemptive steps we all must take on the journey of recovery from sin.

Sacrifice

The Redemption of the Body: Sacrifice as a Pathway to Renewed Intimacy (I Corinthians 6:13-7:4)

Although much support can be found in scripture for the 12 steps of Alcoholics Anonymous, they lack the most essential ingredient to redemption and healing: sacrifice. As the writer of Hebrews reminds us, “Without the shedding of blood there is no forgiveness” (Heb 9:22). As Schaumburg states, “Labeling addiction as a disease de-

⁴¹ SLAA, 68.

emphasizes the fact that men and women who live independently of God in sinful rebellion desperately need the cross of Christ and can, in God's power, overcome sin."⁴² We are, therefore, reminded that the remedy for not only sexual sin, but for all sin is found only through the sacrifice of Jesus Christ (Acts 4:12). Paul teaches the Corinthians how a proper view of the sacrifice of Christ remedies their struggle with sexual sin:

The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh." But he who unites himself with the Lord is one with him in spirit.

Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.

Now for the matters you wrote about: It is good for a man not to marry. But since there is so much immorality, each man should have his own wife, and each woman her own husband. The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife (1 Cor 6:13-7:4).

If sexual sin has a particularly dark stigma surrounding it, there are good reasons. Paul directs the Corinthians to "flee from sexual immorality." Here Paul makes a distinction between sexual sin and other sins. Sexual sin profanes the body, which is the

⁴² Schaumburg, False Intimacy, 62.

temple of the Holy Spirit. In this sense the Christian who sins sexually not only disobeys the Lord, but also directly offends and involves the body of Christ in fornication. Sin of a sexual nature offends because it misuses the body. “The body is not meant for sexual immorality, but for the Lord...” (v.13). Since the Christian cannot be both one in flesh with a prostitute and also one with the Lord in spirit, sexual sin causes a relational schism that results in great damage to both the offender and the church.

All sin has eternal consequences, but the earthly consequences for sin may vary. The idolater worships another god. A thief offends his neighbor. The sins of drunkenness and gluttony abuse the body. Sexual sin, however, offends God, man, and the body all at once. It therefore causes thrice the damage. The body was meant to be an instrument of praise to the Creator. Sex is an act of worship that involves body, mind and spirit. Thus, idolatry is added to the sins of adultery, fornication and lust. Sexual sin is an affront to God, man, and self. It is therefore to be avoided with three times the vigilance.

How can such grave offence be justified? How can body and spirit be cleansed and relationships renewed? The grace of Christ is sufficient for all sin, whether internal or external to the body; whether against God, man, or both. William Barclay writes,

Christ died to save not a bit of a man, but the whole man, body and soul. Christ gave his life to give a man a redeemed soul and a pure body. Because of that a man's body is not his own to do with as he likes; it is Christ's and he must use it, not for the satisfaction of his own lusts, but for the glory of Christ.⁴³

The blood of Christ redeems the body so that intimacy with both God and man can be restored.

⁴³ William Barclay, The Daily Study Bible: The Letters to the Corinthians (Philadelphia: The Westminster Press, 1975), 56.

Most commentaries begin a new section with the beginning of chapter seven however; the end of chapter six and beginning of chapter seven flow together. Paul has been discussing the issue of fornication and now links it to the question the Corinthians had written about: “Is it good for a man not to marry (?)” Here commentators William Orr and James Walther suggest the insertion of a question mark makes more sense:

If *einai* is supplied, then it would appear that the Corinthians have proposed an ascetic option, which is singularly out of keeping with the problems just discussed. It seems best to understand that the Corinthians have raised the question of the ascetic life. Probably, then, *estin* and a question mark are to be supplied...⁴⁴

The question itself gives us insight into the confusion the Corinthian church had fallen into over issues of sex and intimacy. Satan has truly accomplished his goal when he can pervert what God created and pronounced as “very good” (Gen. 1:31) to the point that Christians question its appropriateness. The answer to the Corinthian question is that God has given us the institution of marriage, which is still very good.

Paul teaches that those who have experienced salvation in Christ no longer belong to themselves. The blood of Christ has purchased them back from sin. Christians should yield their bodies no longer to sin, but rather to God as instruments of righteousness (Rm. 6:17-18). Yet plainly, as we read Paul’s letter to the Corinthians, there were Christians struggling with sexual sin. Paul commends God’s gift of celibacy, but also affirms the gift of marriage (7:7). God’s original intent was for the husband and wife to belong to each other exclusively (7:4) and become “one flesh” (6:16). Their bodies are no longer their own to do with as they wish, but instead they have become gifts from God presented to each another. They were meant to be a sacrifice of love for one another.

⁴⁴ William F. Orr and James Arthur Walther, The Anchor Bible, I Corinthians (Garden City, NY: Doubleday and Co, Inc., 1976), 206.

The bride and the groom do not give the gift of themselves to each other. We cannot pay the price ourselves. It is too costly. Jesus bought us back from the penalty of sin and death with His own blood. The redeemed belong to God, and therefore only He can do the giving. God made the woman and gave her to the man to be his. So also God purchased us through the sacrifice of Christ, and gives us to each other because of His amazing grace and love. Thus, the renewed path to human intimacy is an echo of God's love for us and draws us into renewed intimacy with Him. Sacrifice redeems the body for its original purpose and initiates the path back into God's presence.

The Church in an Addictive Culture

Not only does man's fallen nature impact the issue of sexual addiction in an individual sense, but also in a corporate sense. The effect of an addictive society touches all people. We live in a fallen world where sin cultivates itself and spreads its roots even into the church. If the church is to be relevant in the world today, it must respond in a genuine way to the reality that some Christians struggle with addictions, even sexual addictions. Paul was not silent on this issue, and we dare not be either.

Healing for the Church must be initiated in and by the Church leadership. As noted in chapter one, the success of programs that address sexuality depend largely on the blessing of the local pastor. Only pastors who understand the great needs surrounding the issues of sexuality will offer this support and blessing. In order to do that, they must be sober and vigilant to these threats themselves. As Jesus said, the blind cannot lead the blind (Lk.6:39). Only a healthy pulpit can address this very sensitive issue. Thus, healing must begin in the pulpit with the preacher. Only then can churches be effectively led into healing and recovery.

As noted in chapter one, the Church's reluctance to initiate programs that admit the sexual struggles of clergy presents a problem. Tim LaHaye conducted a wide survey of churches and leading pastors in the nation seeking their views on the issue of restoring fallen ministers. Very few felt that the restoration of fallen ministers to pulpit ministry was possible.⁴⁵ This negative view would seem to indicate that, in many churches, few pulpit ministers have been restored after a fall. Consequently, many pulpits remain either sick or unsympathetic to the sexual sins that infect the body of Christ. Healing cannot come from the pulpit until churches begin to not only implement programs that prevent sexual addiction among clergy, but also apply healthy models for recovery.

Community

A Community in Recovery (Galatians 6:1-5): The Bible gives us examples of restored leaders from King David to Peter, but Paul again gives us a simple model to follow.

Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ. If anyone thinks he is something when he is nothing, he deceives himself. Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, for each one should carry his own load. (Gal 6:1-5)

Our understanding of the church and its expectations of church leaders is a vital piece in this dialog. How does the church respond to leaders caught in sin? The above passage implies accountability within a community of believers immersed in an atmosphere of the love of Christ. For the church to initiate healing and compassion, it must prepare a redemptive response, in contrast to the current trend of crisis management, to clergy sexual misconduct.

⁴⁵ Tim LaHaye, If Ministers Fall, Can They Be Restored? (Grand Rapids: Zondervan Publishing House, 1990), 121-155.

Paul gives us a very clear model for responding to those, even leaders, “caught in sin.” Paul was once a Pharisee among Pharisees. He knew the law better than most. He understood the law with regard to those caught in sin. But here he gives a new formula, for a new law in a new church that had been confused by old thinkers. These new Christians were led to believe that to follow Jesus they had to convert to Judaism and follow the Law of Moses. Paul hears this discouraging news about the Galatian church while in prison at Rome. This passionate letter pleads with these young Christians to remember, “A man is not justified by observing the law, but by faith in Jesus Christ” (Gal 2:16). Paul argues that our salvation is God’s free gift and not something that we can merit through the law. Our actions and life should be “led by the Spirit, you are not under law” (Gal 5:18). So when we catch a brother or sister in sin, we do not respond as those under the law, but under the Spirit. According to the fruit of the Spirit manifest in us, we “who are spiritual should restore him gently.” We love them as Christ loved us. We love them back into the fold of God’s grace and mercy with humility, grace, and integrity.

Paul advises us to conduct restoration in a spirit of humility. “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.” Paul warns the Galatians not only to beware the path of the offender, but to remember we have all had weak moments. The Living Bible captures the intent here better; “Gently and humbly help him back onto the right path, remembering that next time it might be one of you who is in the wrong.” The old saying among Alcoholics Anonymous groups reminds us, “But for the grace of God, there go

I.” Next time it could be you, or maybe it once was you, and how would you want to be judged?

The invocation of the Law requires a judge. The Galatians attempted to judge one another under the law in order to justify themselves. This was the very thing the religious leaders in Jesus’ day were guilty of. In Matthew 7:1-2, Jesus says, “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.” Humility cures the infection of self-righteousness. “All have sinned and fallen short of the glory of God” (Rm. 3:23). The cross reminds us that we have all been caught red handed with the blood of Christ on our hands. In the shadow of the cross we must remember that but for His shed blood, we stand condemned to death by our sin. Humble attitudes will invite those who struggle back into the fold.

Restoration must also be covered with abundant grace. Paul tells us to “Carry each other's burdens, and in this way you will fulfill the law of Christ.” Christians bear each others burdens by extending the grace of Christ to each other. We do this every time we forgive and love each other. Each time we forgive, we lift the burden of sin from a brother or sister’s heart. But the burden does not go away. Instead, we accept it upon ourselves. By forgiving us, Jesus accepted our sin upon Himself and carried the burden of our sin to the cross. Isaiah 53:4 says, “Surely he took up our infirmities and carried our sorrows.” When we forgive one another we become burden bearers. Just as Jesus endured the shame and reproach of our sin, we must bear with one another’s faults and shame. Only love can constrain us to take the fault of another upon ourselves. This is

Christ's law that we should love each other as He loved us (Jn.15:12). Romans 15:1-3 states,

We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up. For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me."

Jesus carried our sin to the cross. How can we do any different for each other? Romans

12:15 commands us to, "Rejoice with those who rejoice, weep with those who weep."

Confess your faults to one another. Love one another. Colossians 3:13 states, "Bear with each other and forgive whatever grievances you may have against one another.

Forgive as the Lord forgave you." The scripture clearly teaches that our only hope of succeeding in the journey to heaven is to trust in the grace of God and lean on each other.

So when one of us falls, we must love them back up with the grace of the Lord Jesus.

Galatians 6:4 holds the final ingredient in the Pauline model of restoration: "Each one should test his own actions." Those who would restore others back into the fold of the church must first take a hard look at their own hearts first. In Matthew 7:3-5, Jesus points out integrity is vital:

Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

The difficult work of restoration requires strong, healthy leaders. The spirituality necessary for this work can only be found in those who submit themselves to regular accountability and examination. Unlike physical exams, spiritual exams can only be conducted by submitting to the great Physician. The Psalmist's prayed in Psalm 139:23-

24-3, "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting."

It is not surprising Paul would emphasize the point of integrity. Paul may well have written these words remembering the story about what Jesus did when he was asked this very same question, "What should we do with this sinner?" She had been caught in the very act of adultery as recorded in John 8:3-11:

The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him be the first to throw a stone at her." Again he stooped down and wrote on the ground. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, "Woman, where are they? Has no one condemned you?" "No one, sir," she said. "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

Clearly Jesus required integrity as a prerequisite for restoring those caught in sin. Heart examination must precede looking at the faults of others.

Our task as a community of grace is neither to condone sin, nor to condemn the sinner. Our task involves extending the ministry of reconciliation to the casualties of spiritual war. God calls us to restore those caught in sin, not to cast them out. Perhaps as Paul wrote these words he remembered another time when Jesus was not there to remind the accusers of their sin. This time the condemned was a young Christian man named Stephen. This time the stones were not dropped but hurled against his unprotected body until he was crushed to death. Perhaps Paul remembered a certain young Pharisee in the ranks that day that approvingly held their cloaks as the sentence was carried out. How could Paul escape this painful reminder of his own self-righteous past?

Confession

A Community of Accountability and Healing (James 5:16): The

church must keep in focus that the goal of a Biblical model of response is restoration.

How the church responds will set the tone for all to see. If pastors who struggle in secret see a grace filled response, they will be more inclined to seek help and healing for themselves. This will encourage the kind of open confessional community that

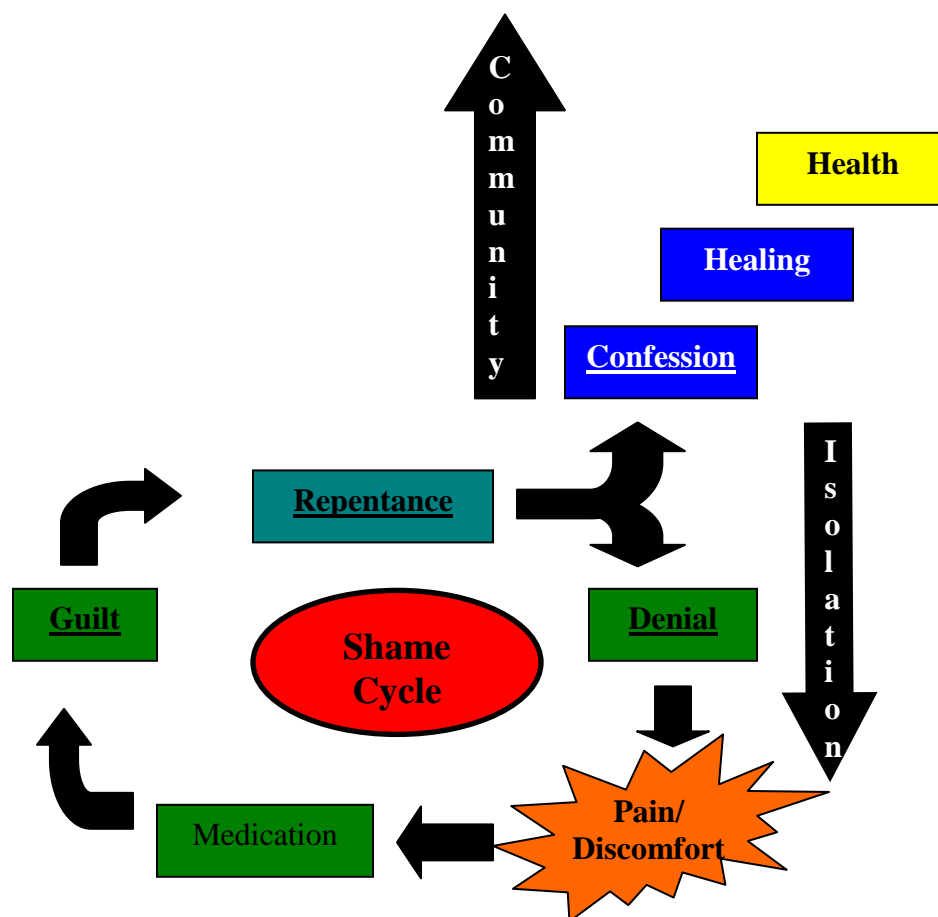
James describes:

Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective (James 5:14-16).

Confession in the context of community clearly promotes healing. It does not matter whether the sickness is physical or spiritual. Jesus saw them as one and the same (Mt. 9:5, Mk. 2:9, Lk. 5:23). Repentance in isolation does not lead to healing. The isolated addict will find no escape from the denial that confines him within the cycle of shame, as illustrated in figure 3 below. Only truth telling in a community of grace and love will break the power of denial and the cycle of shame. As Jesus said, "Then you will know the truth, and the truth will set you free." (John 8:32) Confession tells the truth about self. It agrees with God about the condition of the heart. This kind of truth telling requires both individual and corporate growth and maturity. Paul writes, "Speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ (Eph 4:15). The adage that we are "only as sick as our secrets" holds true here. Truly, forgiveness is found in confession to God, but for complete healing confession must include others, particularly any victims of the offense. William Barclay writes:

To be effective, confession of sin has to be made to men, and especially to the person wronged, as well as to God. In a very real sense it is easier to confess sins to God than to confess them to men...but where a barrier has been erected because of some wrong which has been done, a man must put himself right both with God and his fellow-man.⁴⁶

Protestants may be particularly handicapped in the case of confession. Unlike Catholics, too often confession is seen as a private matter between the penitent and God. This has not always been the case. As Barclay points out, John Wesley made use of the Moravian custom of regular confession in the context of accountability groups.⁴⁷



⁴⁶ William Barclay, *The Daily Study Bible: The Letters of James and Peter* (Philadelphia: The Westminster Press, 1976), 131.

⁴⁷ Ibid.

Figure 3. The Shame Cycle (by author). Repentance through confession in community leads to healing and health. Repentance in isolation leads to denial and ongoing shame.

Of these groups or “bands” as they were called, based on James 5:16, Wesley wrote:

Great and many are the advantages which have ever since flowed from this closer union of the believers with each other. They prayed for one another, that they might be healed of the faults they had confessed; and it was so. The chains were broken, the bands were burst in sunder, and sin had no more dominion over them. Many were delivered from the temptations out of which, till then, they found no way to escape.⁴⁸

This describes the kind of community the church must reclaim. Only this kind of accountability and grace will remedy the constant barrage of temptation both clergy and laity are subjected to in today’s society.

Clergy Vulnerabilities

The above Biblical model necessitates healthy leadership. In order to achieve healing in the pulpit, it is first important to understand any barriers to healing possibly inherent to the clergy profession. Are there inherent aspects to the clergy profession that make spiritual leaders particularly vulnerable to sexual addiction? The answers to these questions about the clergy profession produce both psychological and theological issues that impact our understanding of ministry and calling. In the following list of suggested vulnerabilities a tension exists between psychological analysis and a sense of biblical calling into ministry. This tension must be wrestled with, and indeed, grants us a more clear view into the very heart of ministry.

“Self-Care”

⁴⁸ John Wesley, *The Works of John Wesley*, Vol. VIII (Kansas City: Beacon Hill Press, reprinted 1979), 259.

Vocational Stress: The clergy vocation has often been noted as one of the most stressful professions one can choose. Just the mere thought of the combined burdens of pastoral counseling, interceding for “the lost,” leading the church, officiating at funerals, and the pressure to deliver inspiring teaching and preaching week after week invokes stress. Indeed it would seem that scripture encourages this kind of stress. Jesus states firmly, “If anyone would come after me, he must deny himself and take up his cross, and follow me” (Mt. 16:23). Some pastors feel guilty if they are not stressed enough. They must not be working hard enough. A misunderstanding laity often feeds this unhealthy thinking by rewarding the pastor for displaying an overburdened, stressed out demeanor. “Our pastor works so hard...he is really carrying a burden for the church...” and so on. Mark Davies writes,

Care within a religious setting is often defined in somewhat codependent terms where the pastor is expected to always be there for others (often in a rescuing role), always be nice, and never express anger...even those with healthy personality structures have a hard time resisting the demand for codependence.⁴⁹

As noted in chapter one, this kind of family dysfunction within church organizations and the resulting co-dependent behavior creates an atmosphere ripe for sexual addiction.

Discomfort often precedes the act of self-medicating or self-comforting. Self-comfort conducted in isolation stands opposed to needs being met within a caring community as noted above. Again Davies states, “Like all caregivers, pastors find it easy to give care but difficult to receive care. This leads to the conditions of poor self-care, depletion, over extension, and stress, which have all been positively related to sexual addiction.”⁵⁰ Well-intentioned leaders encourage clergy not to forget their own “self-care.” The common intent here is to remind clergy to take care of themselves in

⁴⁹ Mark Davies, “Clergy Sexual Addiction,” 101.

⁵⁰ Ibid, 101.

healthy ways (i.e. physical exercise, diet, etc.). Depleted emotional needs, however, can often only be met within the context of healthy relationships. Clergy cannot function as lone rangers when it comes to their needs any more than anyone else. The concept of caring for one's self is neither Biblical nor practical. The resulting exhausted state that pastors find themselves in leaves them even more vulnerable to a host of unhealthy stress coping methods available in today's society. The names of these pain pills vary, and sexual addiction comprises only one camp in the army.

Church Criticism: As noted in chapter one, many sex addicts come from abusive backgrounds. Some sex addicts may choose the clergy profession out of a co-dependent need to please. The Church often accommodates this need with plenty of affirmation for pastors who perform well. As Laaser notes,

One pastor described the “high” he felt after preaching a good sermon and receiving affirmations from his people. The trappings of pastoral role, robes, special clothing, access to people's homes and lives, and adulation and trust as “people of God,” do create a vulnerability to grandiosity. It can be that pastoral sex addicts become as dependent on the role of pastor as they are to anything else.⁵¹

In addition to the danger of becoming a workaholic, there exists the danger of the need for comfort when the church finds the pastor's performance less than satisfactory. Clergy who suffer under highly critical lay members may experience greater temptations during times of rejection. Thus, the trap of seeking approval through performance is a double-edged sword.

Isolation

Isolation: Recent surveys conducted by Promise Keepers indicate there are two main factors that correlate with moral failure among church leaders: 1) Lack of a

⁵¹ Laaser, “Pastors and Sexual Addiction,” 142.

personal devotional life (i.e. personal prayer and Bible study); 2) Lack of personal friendships.⁵² Why do so many pastors find themselves disconnected and isolated? Do false expectations from the church and for themselves cause clergy to maintain a protective barrier of isolation? How does that isolation feed the temptation to medicate loneliness, rejection, and/or stress with sex?

Most pastors work in smaller churches cut off from the resources and relationships they benefited from in seminary. They tend to work alone with little or no accountability. Very few pastors have someone they would call a close friend other than their spouse. In a recent study that connected loneliness with the use of Internet pornography, it was noted “Of the 15 various factions allotted in this study, the University of California Los Angeles Loneliness Scale (UCLALS) indicated the clergy grouping to be the most significantly lonely cluster.”⁵³ The same case study goes on the state:

Experiencing the same personal crises faced by professionals in all fields, clergy often find themselves in a unique position of authority and spiritual piety. In many faiths, the clergy are restricted sexually; hence anything of a sexually charged nature is deemed sexual impropriety. This disproportionately elevated ‘super holiness’ status might lead to use of Internet pornography as a peripheral means by which sexual needs are investigated. However, as the results of this study examined, this process might ultimately propel clergy into a higher degree of loneliness and isolation.⁵⁴

Whether Internet pornography use causes or results from loneliness can be argued either way. The answer may be yes to both. The above noted shame cycle (figure. 3) points out that “self medication” (in this case internet pornography) leads to strong

⁵² Dr. Howard Hendricks, “Iron Sharpens Iron” Conference (Hartford, CT: Vision New England, 2003).

⁵³ Vincent Yoder, Thomas Virden III, and Kiran Amin, “Internet Pornography and Loneliness: An Association?” Sexual Addiction & Compulsivity 13 (2005), 32.

⁵⁴ Ibid, 34.

feelings of guilt and shame. These in turn lead to increased loneliness and isolation that enables ongoing denial due to a lack of community.

Even in less isolated locations, pastors experience the segregation of their role by virtue of position in the church. Pastors often feel unsafe confessing their faults or revealing their personal struggles. Sadly, few would or could turn to the church for healing and support. One pastor writes,

Where could I turn? Where do pastors get help? I found some intensives to be helpful, and meeting with a therapist has also been helpful. But I knew—and just about everyone I talked to agreed—that regular participation in a Twelve Step group was essential for successful long-term sobriety. How does a pastor who is a sex addict find a Twelve Step group that is safe, anonymous and supportive? How can a public person be anonymous? The need for anonymity is part of the reason I choose a ‘secular’ recovery group.⁵⁵

This dilemma of finding a confidential setting for help and support isolates many pastors

who will not risk their reputation.

Vocational Consequences: The work and ministry of the clergy profession requires very specialized training. The early church established the pastoral leadership as a specialized position. Acts 6:2-3 records, “So the Twelve gathered all the disciples together and said, ‘It would not be right for us to neglect the ministry of the word of God in order to wait on tables.’” Devotion to the pastoral skills leaves little time for the development of secondary vocations. Most pastors would not know how to make a living apart from their specialized training. Even bi-vocational pastors prize their calling and credentials over their secular income. In most cases it would take a crisis of extreme proportions for a pastor or priest to place his ordination at risk. This is why most clergy

⁵⁵ Anonymous, “Why I Chose a ‘Secular’ Recovery Group,” available from <http://www.clergyrecovery.com/dox/secular.shtml>; Internet; accessed August 2006.

sex addicts do not get help until caught in some form of sexual misconduct. Pastors need to realize that isolating themselves from sources of help places their credentials on an inevitable collision course with crisis.

Denial

Pastoral Role and Identity: How others view a pastor or priest and the minister's own self identity can in itself become an area of weakness. Clergy bear the weight of great expectations. The church places them on pedestals of spirituality that call for superhuman performance. These expectations are not without biblical foundation. Paul begins his list of qualifications for elders with, "Now the overseer must be above reproach..." and "An elder must be blameless..." (1 Timothy 3:2, Titus 1:6). Peter adds to this by reminding pastors that they must lead by, "...being examples to the flock" (1 Peter 5:3). Undoubtedly, God expects more from spiritual leaders and that these expectations effect pastors. Carnes points out, "They are expected to hold themselves to the highest standards; therefore, the shame factor is greatly exaggerated when their behavior is perceived as less than perfect."⁵⁶ Not only do they experience greater shame when they fail to meet these expectations, but many pastors may develop a pastoral facade that hides the real person. This kind of cognitive dissonance lends itself very easily to the compartmentalization that enables an addict to hide secret addictions while maintaining an outward performance to please others. Mark Davies writes,

This often leaves pastors in a place where they feel they cannot truly be who they are. There is little room for them to express their own struggles, their own needs, or even their own humanity. They begin to become isolated and compartmentalize their lives. Sex can become a way of meeting their unmet emotional needs.⁵⁷

⁵⁶ Carnes, "Old Temptation: New Technology," 24.

⁵⁷ Mark Davies, "Clergy Sexual Addiction," 101.

Because Pastors lead very public lives the anonymity of the sexually charged material accessed through the Internet can be an added temptation that further accentuates the schism between ministerial role and self.

Trust/Confidentiality: The high level of confidence congregations place in their spiritual leaders can also become an area of vulnerability. In most cases, pastors and priests account only to whatever structure they build into their own lives. While churches hold their leaders to higher standards of life and character, with the high standards also comes a greater level of trust. The scriptures teach them to hold clergy in high regard and to be cautious in considering an accusation against a pastor (I Timothy 5:19). This view, while biblical, places clergy in a high position of trust that can be easily abused. This creates rigid boundaries similar to those discussed in the last chapter that isolate children in dysfunctional families. High regard for the pastoral calling preempts any questioning of the pastor's integrity. Pastors are not supposed to have problems, particularly of a sexual nature. Parishioners do not want to hear about or to know about the pastor's problems. Thus, the pastor finds temptation presenting itself behind the walls of trust and confidentiality.

Ministerial Entitlement: Entitlement presents a danger to all addicts on the road to recovery. Clergy, however, may especially be vulnerable to entitlement thinking. Clergy may feel the sacrifices and demands of their occupation deserve special rewards and entitlements. With higher expectations comes greater dispensation. The demands of the Sunday services and meetings may lead to indulgence on Monday when the pastor

experiences an emotional low after the peak of the day before. The rewards may come in the form of sexual behaviors.

This can especially apply to clergy who make vows of personal sacrifice such as the vow of chastity or poverty. The priest who gives up the right to marry may feel more entitled to act out sexually. The “over worked, underpaid” pastor justifies his pornography use. The clergy profession has become accustomed to being compensated for the sacrifices of answering the call the ministry. When these compensations are viewed as lacking, a resentful pastor may rationalize his entitlement to sexual activities that boarder on, or indeed, cross well over the line of professional conduct.

Theological Training: In case studies of sexually addicted clergy, Mark Laaser found that many of these clergy pursue ordination hoping it will somehow fix them or make up for their feelings of unworthiness. Laaser also found that many clergy sex addicts have been victimized by spiritual abuse coming from rigid spiritual formation that often results in poor spiritual self-esteem.⁵⁸ Conservative theological training can especially buttress unhealthy spiritual self-perception. The emphasis of a high moral code for clergy coupled with silence on sexual issues in most seminaries can produce ministers vulnerable to sexual misconduct without the ability to reconcile their conduct and theology. The silence and lack of training in areas of sexuality naturally reinforces the general, unspoken assumption that pastors should not and do not struggle with sexual temptation. Thus, clergy feel alone, defeated, and spiritually inadequate to answer God’s call to ministry.

⁵⁸ Laaser, Faithful and True, 63-76.

Vulnerabilities Unique to Military Chaplains

Military clergy already carry the above risk factors with them by virtue of their ordination. Could there be additional factors inherent in military lifestyles that make chaplains even more vulnerable than their civilian counterparts? Consider the following dynamics.

Transient Lifestyle: Frequent moves and change of duty stations characterizes life in the military. Unit deployments and tours of duty overseas add to this very transient lifestyle. For every move and each deployment, the military member and his or her family must start from scratch and rebuild a new support network. Even if the chaplain remains in close contact with his denomination or religious endorser, new relationships must be developed at the local level. The reality of these circumstances can lead to increased lack of accountability and disconnection from any sense of community.

Additionally, because the chaplain represents a unique position within the command, he may also feel a sense of isolation among those in uniform as well. The chaplain is among them but not fully one of them either. As the pastor's role isolates him from the laity, so also the chaplain's role distinguishes him among other servicemen. Thus, the chaplain's seclusion exceeds that of his civilian counter part because of weak connection with the church and lack of belonging to those he serves.

Operational Stress: Exposure to combat and traumatic operational incidents leaves a mark on a person. Critical incidents and the "fog of war" take the service member from the relative security of the world they have known to a close-up view of humanity at its worst. Even the healthiest of individuals under these circumstances will

experience symptoms that are common to victims, survivors and relief workers. These symptoms can include sleeplessness, loss of appetite, intrusive thoughts and dreams, hyper-monitoring, panic attacks, feelings of betrayal, and loss of faith just to name a few. Combat veterans receive military educational briefings designed to help them cope with combat and critical incident stress. These briefings point out the risk addictive behaviors represent to those coping with the effects of combat stress.⁵⁹

Risk is further heightened by the potential for the member to contract Post-Traumatic Stress Disorder (PTSD). Patrick Carnes identified addiction as a maladaptive response to PTSD among victims of child abuse.⁶⁰ He found that the lingering stress reactions associated with PTSD can even predispose an individual to addiction. He states:

Posttraumatic stress means stress reactions continue to occur long after the event. Research shows profound alterations in the neuropathways of brain of trauma victims. These changes involve brain chemicals that are fundamental to the neurochemistry of addictions, as well as to the biochemistry of our sexuality. Taken together, a picture emerges of a series of neurochemical interactions that bring together genetic predisposition to addiction, posttraumatic stress following child abuse, and the chemistry of sexual functioning. The changes that occur are played out in the family and cultural systems, which have almost primordial power.⁶¹

This same brain chemistry exists in all PTSD patients that can leave them more vulnerable to various addictive behaviors. Behaviors such as thrill seeking, gambling, and sex all produce the same sought after physiological response that recall and mediate the original traumatic event at the same time.

Vicarious Grief: Chaplains commonly work with those who deliver death notifications and assist casualty assistance officers by providing pastoral care to the next-

⁵⁹ i.e. First Marine Division Operational Stress Brief, Operation Iraqi Freedom (Aug 2004).

⁶⁰ Patrick Carnes, Don't Call It Love, 129.

⁶¹ Ibid, 336-7.

of-kin. This ministry to those in the shock and trauma of grief and bereavement differs from the ministry of civilian clergy in two ways: First, military death notifications often result from combat or traumatic loss. Secondly, the frequency of making death notifications is much higher. The cumulative effect of multiple death notifications creates another hazard for chaplains because chaplains experience vicarious grief as they identify with those experiencing loss. The pain and woundedness of added grief produces the need for increased coping that can often lead to self-medication.

Institutional Survival: Competition for promotion and status in the military chaplaincy abounds. Military evaluations and personal records management requires great amounts of time and energy. The military trains chaplains to maintain their careers or suffer the consequences of failure to select for promotion. This can produce officers who become experts at excelling in the military institution, but are divorced from a sense of calling as clergy due to the neglect of spiritual formation and development. A survivor mentality can take over resulting in narcissistic attitudes that not only makes chaplains morally vulnerable, but largely ineffective as ministers.

Spiritual Targets: As spiritual leaders, both civilian and military clergy are high value targets in spiritual warfare. Military units on the field of battle no longer salute their officers because to do so would put them at risk to sniper attack. The enemy knows that taking out a leader would demoralize and confuse the ranks. Also, wounded leaders find it difficult to reassume their leadership roles once they have lost the confidence of their people. Tim LaHaye writes,

I've asked many godly women how they would react if their minister were involved in sexual sin. First I asked them: 'If your pastor--whom you loved and

admired--committed adultery, confessed his sin and was restored to his wife, would you forgive him?' Almost every woman replied, 'Yes!' Then I added, 'If he genuinely repented, stayed out of ministry for one or two years, and was recommissioned to the ministry by a group of his peers, would you and your family attend his church and raise your children under his ministry?' Over 90 percent said, 'No.' Most uttered that negative emphatically! Trust takes time.⁶²

Military chaplains are especially vulnerable targets because they serve in secular institutions. They are scrutinized closely by their people most of whom are not members of the Church, but still look for validation of religious beliefs and practices in the lives of religious leaders. Chaplains serve as missionaries at the forward edge of the spiritual battlefield in the direct line of hostile fire.

Summary

Do the above noted factors disqualify some for ministry? No, this is not the point. These factors exist within the clergy profession itself. Identifying and understanding clergy vulnerabilities enables healing from and prevention of sexual addiction, and an alternative to the shame cycle. God's Word provides a remedy for all vulnerabilities to addiction (see figure 2). For self-care and comfort the scripture offers the sacrifice of Christ, our Shepherd who cares for all our needs. He supplies our every need (Phil. 4:19). For the loneliness of isolation God gives us His family; a community of love and grace where there is no condemnation for those who are in Christ (Rm. 8:1). For the insanity and despair of denial and addiction we are given the promise of cleansing and forgiveness through confession (I Jn. 1:9). These Biblical antidotes invoke healing and renewed intimacy with both God and Man. The alternative path leads to a cycle of shame that will eventually spiral down into death.

⁶² LaHaye, 165.

The Church must come to an admission that it not only has members, but also leaders vulnerable to and sometimes even struggling with sexual addiction. Clergy must admit the need to reconnect with their faith, calling, and the fellowship of Christian ministers, and move from being what Richard Irons and Katherine Roberts call “unhealed wounders” to Henri Nouwen’s “wounded healers.”⁶³ As Laaser writes,

I have known many sexually addicted clergy who have found healing. Humble and penitent about the damage they have done to themselves and others, they are in many ways healthier than some of their colleagues. They have learned from their pain and are stronger and wiser. They have gone from being unhealed wounders to being wounded healers.⁶⁴

Vulnerability supplies a vital ingredient for ministry. The spiritual shepherd becomes someone who is approachable, not a figurehead in some ivory tower. The writer of Hebrews seems to understand our need for this kind of leader when he writes, “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are...” (Heb 4:15). People need a pastor who understands and is passionate about helping them achieve healing and wholeness. That kind of passion comes from experiencing the healing of the pastor’s own woundedness. That new passion for ministry will, in turn, lead to healing and health in the church and attract a lost and dying world.

⁶³ Richard Irons and Katherine Roberts, “The Unhealed Wounders,” Restoring the Soul of a Church (The Liturgical Press, Collegeville, MN: 1995), 33.

⁶⁴ Laaser, 76.

CHAPTER III

LITERATURE REVIEW

Clergy sexual sin and misconduct do not pose a new problem. References to the problem can be traced back to the early days of the church. However, it has only been in recent years that the issue of clergy sexual abuse has been openly discussed and confronted. The literature written in this field has revealed the need to address the sometimes related, but often different issue of clergy sexual addiction. The study of sexual addiction in general is still a relatively young area of research, but in the religious community this question persists: Is compulsive sexual misbehavior an addictive disease, or is it the symptom of a sinful heart condition? Most specialists tend to break out into one of three major categories of thought: 1) Sexual addiction, 2) Sexual sin, or 3) A neutral position. Most experts in the first category tend to see the problem from more of a clinical or psychological perspective, while those in the second and third categories tend to hold a more biblical or theological perspective. All of these have made significant contributions, and it is not the goal of this project to report them all, but instead to reflect on the works that have made the greatest impact on the church and thus, the clergy profession.

Clergy Sexual Abuse: A Prelude to the Study of Clergy Sexual Addiction

Clergy sexual abuse has confronted the church almost from its inception. Loftus notes that even before mandatory celibacy, in 309 A.D. the Council of Elvira makes

reference to the discipline of bishops, priests, or deacons engaged in sexual misconduct. Loftus writes, “One can only presume that if there are written norms expressed this early, the experience of sexual misconduct was already a genuine, and painful, phenomenon that early in church history.”⁶⁵ 2700 years later the problem continues to persist and impact the church. Our goal, however, is not to trace the history of this issue in the church, but rather to acknowledge the main contributors to our current understanding of clergy sexual abuse and how it has effected contemporary views of clergy sexual addiction.

As stated in chapter one, clergy sexual abuse and clergy sexual addiction sometimes relate to each other, but do not always equate. Sexual misconduct represents only a small percentage of sexually addictive behavior. Yet some attention must be given to early contemporary writings on clergy sexual abuse since they have helped to set the stage for the slowly opening door of discussion on clergy sexual addiction. Among these two main works stand out: Sex in the Forbidden Zone by Peter Rutter, and Is Nothing Sacred? by Marie Fortune.⁶⁶

Is Nothing Sacred?: Marie Fortune was one of the first to sound the cry for action in response to clergy sexual abuse. Her engaging case study of a sexually abusive pastor, the women he abused, and a church’s dysfunction surrounding the issue motivated many church leaders to form response plans. Her work also provided healthy emphasis on the need for clergy to put into place preventative boundaries to protect both

⁶⁵ J.A. Loftus, “Sexuality in Priesthood: Noli Me Tangere” in T. G. Plante (Ed.), Bless Me Father, For I Have Sinned (Westport, CT: Praeger, 1999), 9.

⁶⁶ Peter Rutter, Sex in the Forbidden Zone (Los Angeles: Jeremy P. Tarcher Inc., 1989), and Marie Fortune, Is Nothing Sacred? (San Francisco: Harper & Row, 1989).

themselves and their parishioners from being hurt. While the book is primarily interested in advocating victim rights and needs, it also clearly points out the need for clergy to admit and address unhealthy sexual behaviors. Fortune's cry for help on the behalf of the victims was and remains an unavoidable alarm the church must respond to.

Sex in the Forbidden Zone: Dr. Peter Rutter was another voice to break the silence surrounding the issue of sex between professionals and their clients. Prior to books like his, not only the sexual behavior described by Rutter, but the topic as well seemed to be in the "forbidden zone." This is especially true of clergy sexual misconduct. Not only did Rutter address the issue of sexual abuse by professionals, but he included the clergy-parishioner relationship as one of the major categories. Acknowledging the unique positions of power held by pastors and priests, Rutter identifies how this power can be easily abused. Thus, the primary contribution of this work is that it discusses subject matter that confronts the professional community and even the church with the undeniable reality of clergy sexual misconduct.

In addition to identifying clergy as professionals at risk, Rutter also contributes significantly to understanding the relationship between emotional woundedness and the ways both men and women relate sexually in attempts to heal their wounds. He describes many of the inner wounds that leave both professionals and clients vulnerable to inappropriate sexual relationships. This connection of the need for inner healing with sexual behavior sets the stage for a better understanding of sexual addiction before the term was understood by most professionals.

Other Works in Clergy Sexual Abuse: The former two books led to a growing number of works calling attention to and studying the issue of clergy sexual abuse. Recording all of these exceeds the scope of this project, but it is important to note that the public nature of the abuse issue has continued to fuel the study of clergy sexual addiction. Most of the studies that have been conducted of sexually addicted clergy have arisen as a result of necessary treatment for clergy sexual abuse. The two issues will continue to overlap and impact each other, but as long as people perceive any joint use of the terms “clergy” and “sexual” to be oxymoron confusion will continue to surround both these issues.

Two additional works stand out among the books that have helped to define and respond to clergy sexual abuse: Betrayal of Trust: Sexual Misconduct in the Pastorate by Stanley J. Grenz and Roy D. Bell, and Restoring the Soul of the Church: Healing Congregations Wounded By Clergy Sexual Misconduct by Mark Laaser and Nancy Myer Hopkins.⁶⁷

Betrayal of Trust: Sexual Misconduct in the Pastorate: The clergy penitent relationship represents holy ground, and abuse or misuse of that trust causes great damage. Grenz and Bell help the reader to understand the dynamics of the sexual misconduct of pastors especially. It affects everyone from the victim to the family and the congregation.

⁶⁷ Stanley J. Grenz and Roy D. Bell, Betrayal of Trust: Sexual Misconduct in the Pastorate (Downers Grove, IL: Intervarsity Press, 1995), and Mark Laaser and Hopkins, Nancy Myer, ed. Restoring the Soul of the Church: Healing: Congregations Wounded By Clergy Sexual Misconduct (Collegeville, MN: The Liturgical Press, 1995).

The imagery of the pastor representing Christ is especially potent. Catholics understand this better since they see the Pope as the “Vicar of Christ on earth.” Evangelical pastors do not take this representation of Christ seriously enough. When more clearly considered, this fact gives greater understanding to the damage that clergy sexual misconduct causes. It is another betrayal in itself.

Grenz and Bell also parse the motives for offending clergy, which provides another unique contribution of this work to the dialog of clergy sexual abuse. The authors describe these motives in three major categories: the “predator,” the “wanderer,” and the “lover.” This provides insight in helping the reader to understand not all sexual abuse relates to issues of power, nor is it all violent. Sexual abuse also often stems from feelings of personal inadequacy and other emotional wounds that make some clergy more vulnerable.

Also of special note, this book addresses the issue of sexual addiction when discussing prevention of sexual abuse. Grenz and Bell recognize the reality of clergy sexual addiction and outline the importance of accountability for addicts. Their unspoken assumption that sexually addicted clergy can be in accountability and remain in ministry ventures into new territory.

Some pastors, however, will need to travel an additional pathway to moral integrity. For them, the trail includes coming to grips with the possibility that they are caught in sexual addiction...A needed resource lies in the support systems in which the pastor participates. Among the most important of these are marriage, accountability groups and mentors.⁶⁸

Just the mention of sexual addiction in a chapter titled “The Pastor & the Prevention of Misconduct” breaks new ground in this discussion and helps to make the topic more approachable.

⁶⁸ Grenz and Bell, 134-135.

This book poses many difficult and uncomfortable questions both for pastors and the church. However, if the church does not have a plan to confront this issue in a proactive way, we will continue to see more and more pastors falling to moral failure and suffering churches in their wake. Grenz and Bell offer some helpful guidance for churches in forming these plans of prevention and response.

Restoring the Soul of a Church: This is an extremely helpful collection of articles from many of the leading authors in the field of sexual abuse. It offers a unique perspective because it targets the church audience. Aside from a well-rounded approach that includes the victims, offenders, and churches affected by clergy sexual abuse, this work provides special insight into the life of the offender.

In their article, “The Unhealed Wounders,” Richard Irons and Katherine Roberts provide a helpful, clinical look into the backgrounds of clergy sexual offenders and six categories of classification for offenders (The Naïve Prince, The Wounded Warrior, The Self-Serving Martyr, The False Lover, The Dark King, and The Wild Card).⁶⁹ These categories, based on clinical research, offer perspective for preventive assessment of clergy by churches as well as self-assessment by the clergy reader. Irons and Roberts close the article with an encouraging section of “Spiritual Reconciliation” which provides hope for healing as opposed to acceptance of a permanent diagnosis and an incurable condition.

This comprehensive work provides information, insight, and hope for all members of the church both clergy and laity. The impact of clergy sexual abuse on non-offending clergy becomes painfully clear in this book. The reader more clearly understands that

⁶⁹ Hopkins and Laaser, 41-49.

there are no winners and many victims in the wake of clergy sexual abuse. The overall collection of articles, however, paints a picture of hope for healing in the light of the very serious situation the church finds itself in.

All of the above works stress the urgency of addressing the topic of clergy sexuality. This builds a foundation to not only prevent and treat sexual abuse in the church, but also to attempt to understand sexual addiction that does not fall into the sexual abuse category. However, it is unclear whether work in the area of sexual abuse has made the topic of sexual addiction more approachable in the church. On the one hand, church leaders readily admit the need to confront the issue of sexual addiction in the church. On the other hand, the reality of clergy sexual abuse has raised many fears and concerns. These fears surrounding sexual issues may very well feed the silence and secrecy that empowers sexual addiction among clergy.

Sex as an Addiction Problem

There are several authors who are making great contributions to the understanding of this relatively young area of research. Among these, four have made a significant impact on the church: Patrick Carnes, Mark Laaser, Ralph Earl, and Douglas Weiss. The following is a summary of their more well read works. While all of these support spiritual perspectives in the understanding and treatment of sexual addiction, each of these psychologists sees the problem as an addiction.

Patrick Carnes: Carne's work in the area of sexual addiction is recognized throughout the world. He is credited with applying substance addiction recovery methods to sexual addiction and is therefore one of the foremost experts in this area. His

work references many real life case studies including clergy sexual misconduct cases.

The model he uses in tracing the roots of sexual addiction is very helpful in understanding personal vulnerability and how this leads to initiation and establishment of addiction. This sexual addiction cycle model has made a dynamic impact on the understanding of compulsive sexual behavior and is probably his most notable contribution.⁷⁰

Carnes second most notable contribution was his book, Don't Call It Love.⁷¹ This book was the result of an extensive survey of sex addicts that produced much needed data in understanding this addiction. It also generated evidence of proven treatment methods for recovery. The section on the stages of recovery provides essential reading for those in recovery from sexual addiction and those who counsel them. It assists in understanding and normalizing addiction tendencies and recovery trends. Carnes has found a great many common denominators in his study of recovering sex addicts that help to clear the fog in a number of areas.

Also from a practical point of view, the words of advice sections are also very informative and thought provoking. For example, self-disclosure has always been a dilemma for ministers. Who can a pastor talk to about his or her sexual temptations? Will they understand? Will a pastor be mistrusted because of this knowledge? Sex is always a taboo issue in our society that lends itself to all kinds of misunderstandings and assumptions that produces discomfort in people. The church is no exception in this case. Carnes points out these difficulties.

⁷⁰ See chapter one page 2. Patrick Carnes, Out of the Shadows: Understanding Sexual Addiction (Center City, MN: Hazelden, 1983), 19-20.

⁷¹ Patrick Carnes, Don't Call It Love: Recovery From Sexual Addiction (New York: Bantam Books, 1991).

Carnes also makes a connection between Post Traumatic Stress Disorder (PTSD) and sexual addiction. While Carnes' connection here is primarily with the victims of sexual abuse, this topic is of special interest to military personnel because combat exposure can also result in PTSD. Veterans often tend to self medicate their PTSD symptoms, which results in growing addictive behavior, especially sexually.

One of Patrick Carnes more recent works, In the Shadows of the Net helps regarding the impact of the spread of pornography on the Internet.⁷² The Internet has made pornography readily accessible, and relatively secret. Again we see that as with many dysfunctions and addictions, hidden issues lie beneath the surface problems. Sexual addiction is not about sex. Control and comfort of pain are real issues here, as Carnes points out.

Mark Laaser: Mark Laaser is one of the heroes of the faith in this area. He is another example of someone who is letting God minister through his brokenness. His testimony and transparency set an example for other pastors to follow. His understanding of the nature of sexual addiction and recovery from a strong faith perspective are invaluable. People like Laaser are calling the church to action and leading the way.

Laaser's book, Faithful and True (now revised under the title Healing the Wounds of Sexual Addiction) builds on the work of Patrick Carnes and has made a significant impact on the church.⁷³ Laaser further defines sexually addictive behavior and its characteristics. He defines sexual addiction in terms the religious community can understand using real life examples of Christians caught in addiction. He differentiates the terms of sin, addiction and disease that deepen the faith community's understanding

⁷²Patrick Carnes, David Delmonico, and Elizabeth Griffin with Joseph Moriarity, In the Shadows of the Net: Breaking Free of Compulsive Online Sexual Behavior (Center City, MN: Hazelden, 2001).

⁷³ Mark Laaser, Faithful and True: Sexual Integrity in a Fallen World (Grand Rapids, MI: Zondervan, revised 1996).

of this problem. Laaser has synthesized his own work and experience with the work of others into a very readable and practical guide on sexual addiction for the church.

Dr. Laaser is also doing cutting edge work in the area of clergy sexual addiction that has been indispensable to this project and is one of the few authors in the evangelical community writing on the topic. The above work includes a chapter dedicated to “Sexually Addicted Pastors” offering factors that are unique to addicted clergy. Laaser has also written extensively on this topic in the journals previously cited in chapters one and two of this project. This information helps both clergy and laity in both prevention and assessment of pastors displaying symptomatic behavior in addition to making the topic more approachable.

Ralph Earle: Dr. Ralph Earle is another pioneer in the study of sexual addiction. Drawing from his extensive treatment of sex addicts, his book Lonely All the Time, co-authored with Dr. Gregory Crow presents another essential volume in the library on this topic.⁷⁴ Like the above authors, Earle and Crow help define sexual addiction for the reader. This book is especially descriptive in terms of the symptomatic behavior of this addiction and its progressive nature. Insight into the addict’s family system, both past and present, reveals another of the strengths of this work. Other sections include insightful educational material on recovery and support networks to guide both addicts and family members. The key contribution of these authors is not so much their unique material in the present, but rather that when this book was published in 1989 there were very few who could say anything at all on the topic with any degree of expertise.

In collaboration with Mark Laaser, Ralph Earle has also produced the closest thing to a book on clergy sexual addiction available. The Pornography Trap addresses

⁷⁴ Ralph H. Earle and Gregory Crowe, Lonely All The Time: Recognizing, Understanding, and Overcoming Sex Addiction, for Addicts and Co-dependents (New York: Pocket Books, 1989).

sexual addiction in the church among both clergy and the laity.⁷⁵ Earle and Laaser outline the dangers of not only pornography as an addiction in itself, but also the even more dangerous sexual addictions pornography can lead to. They also help the church to understand some of the special reasons why clergy are especially at risk in this area and how to protect themselves. Just the mention of the possibility that a “pastor” could be addicted to pornography is a giant leap for the church. If the church is to experience healing in this area, it will have to be initiated from the pulpit, but before that can happen, the preacher must confront his own woundedness and admit attempts to medicate it (much of the time with pornography). Earle and Laaser have put a book into the hands of many church leaders and members that gives tremendous perspective into the physical, behavioral, emotional, and relational dimensions of sexual addiction. The information this book provides sheds new understanding and light on a subject that has historically been surrounded by fear and misunderstanding. Thus, they have opened the doors to a dialog in the church that has, thus far, been a taboo subject.

Douglas Weiss: The influence of Dr. Douglas Weiss on the church regarding the topic of sexual addiction has grown significantly in recent years. The strength and focus of Doug Weiss’ work has been on recovery from sexual addiction. As a Christian and recovered sex addict himself, he communicates well with church members, but is respected as an addictionologist outside the church as well.

Of the many books he has seen published on the topic, his work The Final Freedom remains the most significant in terms of educating and assisting the church on

⁷⁵ Ralph H. Earle, and Mark R Laaser, The Pornography Trap (Kansas City: Beacon Hill Press, 2002).

sexual addiction.⁷⁶ This book gives a concise definition of sexual addiction, and like others, breaks down the components of addiction into a trichotomy (biological, psychological, and spiritual). Weiss contributes a clear connection between grief recovery and addiction unemphasized by others. Most authors on the topic discuss the correlation between pain avoidance and addiction. However, Weiss discusses loss and grief recovery at length, educating the reader on addiction as a roadblock to grief recovery. He also maps out the unique kind of loss and grief an addict beginning the recovery process goes through and how this affects the stages of grief. The Final Freedom represents Weiss' many practical works as an author and his desire to help sex addicts find lasting recovery and freedom. It is the main staple reference for the "Freedom Groups" sponsored by Dr. Weiss' Heart to Heart ministry that we will survey as a part of this project.

Sex as a Sin Problem

The above authors tend to be more clinical in their examination of sexual addiction. The following authors still use the term "sexual addiction," but view it more from a theological and biblical perspective. While there are several other works that fall into this camp, the three major authors who have influenced the church in this area are Steve Gallagher, Neil Anderson, and Harry Schaumburg. These three well represent works written on the theological perspective and biblical cure for sexual addiction.

Steve Gallagher: Steve Gallagher has been working with sex addicts for more than 20 years. As a Christian and a recovered sex addict himself; he draws from his

⁷⁶ Douglas Weiss, The Final Freedom (Fort Worth, TX: Discovery Press, 1998).

extensive experience and knowledge of the scriptures to assist those in bondage to sexual sin. Gallagher has authored many books on the topic, but his hallmark work, At the Altar of Sexual Idolatry, best represents his perspective.⁷⁷

The main strength of Gallagher's work and writings focuses on the wisdom of scripture. As implied by the title above, this author asserts that the roots of sexual addiction lie not in past traumatic experiences, but in the sinful heart condition and, more specifically, the sin of idolatry. He carefully traces the process and roots of sexual sin through careful examination of passages such as Romans 1:21-32 and James 1:13-16. Gallagher concludes that the root of sexual sin lies in the worshiping of not the object of lust, but rather self. Thus, the only cure for this sin is the death of self and pride. Humility and servanthood must replace those sinful heart conditions through the power of Christ for the sex addict to be set free. Because of his years of experience, Gallagher understands that recovery from sexual addiction takes time, and so does not mislead the reader into any "quick fixes." His book gives the reader many helpful insights into the spiritual disciplines and armor necessary to win the battle over sexual temptation. However, Gallagher's writing falls short of the holistic approach needed for a full understanding of sexual addiction. He neglects to recognize the impact of the physical and emotional aspects of recovery that can also be found in scripture.

Neil Anderson: As a best selling Christian author, Neil Anderson deals with the issue of bondage to sin in his book The Bondage Breaker.⁷⁸ His sequel, A Way of Escape, takes the issue of sexual addiction head on.⁷⁹ Although Anderson uses the term

⁷⁷ Steve Gallagher, At the Altar of Sexual Idolatry (Steve Gallagher, 1986).

⁷⁸ Neil Anderson, The Bondage Breaker (Eugene, OR: Harvest House Publishers, 1990).

⁷⁹ Neil Anderson with Russ Rummer, A Way of Escape (Eugene, OR: Harvest House Publishers, 1994).

“addiction,” this work also represents the school of thought that leans almost completely on the spiritual antidotes of prayer and scripture rather than 12 step groups and therapy. He gives the reader the “steps to freedom” which serve as a prayer journey of spiritual warfare taken in an intensive experience with the assistance of a spiritual leader. Briefly outlined the steps include: 1) Counterfeit versus real, 2) Deception versus truth, 3) Bitterness versus forgiveness, 4) Rebellion versus submission, 5) Pride versus humility, and 6) Bondage versus freedom. These steps assist the addict in replacing the truth of scripture with the false beliefs of addiction and sin.

The goal of the prayer process is complete deliverance and freedom. When taken in their entirety and with the assistance of a wise counselor the whole process would take an individual on a very thorough journey of healing that, in the end, would not be completely unlike the 12 step process, only more concentrated. The perspective here, however, is complete deliverance as opposed to an ongoing addiction that must be continually managed. Anderson does briefly point out the importance of the body of Christ in recovery, but the work relies almost exclusively on insight of scripture rather than relationships as the primary tool for addicts and those who wish to help them.

Harry Schaumburg: God has touched many pastors and people through the work and ministry of Harry Schaumburg. He has worked closely with Focus on the Family and other organizations to respond to the need for referral and recovery agencies. His message communicates hope, healing, and deliverance to addicts and their spouses.

As noted above, books on the topic of addiction tend to fall somewhere in the spectrum of over-spiritualizing on the one hand, or a psychologizing on the other. While

presenting the psychological side, Schaumburg, in his book False Intimacy, tends to lean to the spiritual side.⁸⁰ God made us as whole persons, body, mind, soul and spirit; and while the spiritual answer is the core of the issue, addiction may persist if the other needs are neglected. Only a holistic approach will work in recovery from addictions, especially sexual addiction.

The author's description of sexual addiction as an intimacy disorder is his key contribution. We were made for oneness; to know and be known. Our sexual needs are good and God given. The realm of many sexual addictions represents the perversion of a valid need. This book helps the reader to consider the "fig leaves" of life. What are the fears of being known that we hide behind and why? In what ways have we sought shortcuts to intimacy?

This author presents some very helpful insights into an understanding of sexual addiction. The reader sees sexual addiction in terms of a continuum between sexual compulsive behavior and sexual avoidance. This grants a wider perspective to the problem of sexual dysfunction and some of the reasons why it develops. Schaumburg also educates the reader extensively in the various levels and types of sexual addiction which provides both insight and understanding.

While presenting a comprehensive view of the different perspectives on sexual addiction, Schaumburg traces the ultimate root of sexual addiction to sin. His work helps the addict to overcome denial so that true confession and repentance can take place. Without minimizing the sin of the addict, the author demonstrates how sin affects us all and how this understanding can help restore broken marriages. This book presents a

⁸⁰ Harry Schaumburg, False Intimacy: Understanding the Struggle of Sexual Addiction (Colorado Springs, CO: Navapress, 1993).

balanced view of and benefits from psychological research and thought, but depends on God's Word for the answers.

The chapters that encourage the church to respond to this issue are also very bold and challenging. Sex is such a personal issue that many pastors are afraid to address it. As the author points out, clergy are especially vulnerable to sexual temptation and attack. Once again, the mere mention of this fact places this author on the frontier of work that must be done for healing the church. His advice and remedies are all very helpful.

Neutral Positions

Not many authors fall into a neutral position on the topic of sexual addiction. However, the following two works do. Each points out the reality of sexual addiction as a viable and serious condition that requires careful attention and special treatment for healing. Yet both of the below titles also depend heavily on a spiritual remedy without discounting the importance of other areas of recovery and healing.

Stephen Arterburn and Fred Stoeker: In their book, Every Man's Battle, Arterburn and Stoeker highlight God's standard with regard to sexual immorality: "not even a hint" (Eph. 5:3).⁸¹ That standard feels a little overwhelming in our sex-saturated society, but the authors give practical tools in the fight for sexual purity. Men are not learning these things from their fathers or the church. This work leads the way in resourcing both parents and the church to address this sometimes-awkward subject without compromising the biblical standard of holiness. This book brings the church into the dialog and recognizes Christians struggle in this area too. Struggling with sexual

⁸¹ Stephen Arterburn, and Fred Stoeker with Mike Yorkey, Every Man's Battle. (Colorado Springs, CO: Waterbrook Press, 2000).

integrity is not just a non-Christian issue. Men in the church need to know they can talk about their struggles in this area. This book helps break the ice by helping men to understand when sex is and is not an addiction without compromising biblical standards.

Probably the biggest reason for the book's neutral presentation is the dual authorship. As a Christian psychologist, Steve Arterburn presents insights into the nature of addiction and how it can be treated, while Fred Stoeker's passion for scripture and practical tools for fighting the battle for purity are readily seen. Each of these authors contributes their unique perspective in this book to present a very educational, yet practical guide. Because of this, Every Man's Battle is probably the most read book in the church on the topic of sexual addiction.

Ted Roberts: Ted Roberts is another who is leading the way in addressing the problem of sexual addiction. His church is a model for pastors who want to respond to the church's need to minister to those in bondage to sexual sin. In his book, Pure Desire, Roberts shares the testimony of his own recovery from sexual addiction and many other insights that are extremely helpful.⁸²

Many wonderful tools for recovery and understanding addiction can be found in this book. The "dragon story" allegorizes the snare of addiction and God's great love and forgiveness. The "Noose of Sexual Addiction" is a very useful model in explaining the relationship between our past, attitudes, and addictive behaviors that all combine to keep the addict bound. Another unique aspect of this model includes the addictiveness of culture as an important element contributing to the background of an addict. This author

⁸² Ted Roberts, Pure Desire (Ventura, CA: Regal Books, 1999).

makes use of his own recovery experience applying scripture in rich relational terms with great advantage. Pastor Roberts's writings and ministry are benchmarks for all who want to see the church responding in the area. His example emulates a pattern to follow that will lead to healing throughout the Christian community and beyond.

Other Works: The above works by no means summarize the extent of literature on the topic of sexual addiction. They do, however, well represent the primary works that have made an impact on the contemporary church.

In addition to these, there are also a number of helpful articles on the topic that have been very helpful to this project. The "The War Within: An Anatomy of Lust" published in Leadership journal in 1982, was a ground breaking article that helped to break the silence especially in the Protestant church. It led to a follow up article and the previously mentioned surveys by Leadership journal that have assisted in uncovering the reality of this issue with the clergy.⁸³ Also, as noted in previous chapters, the journal Sexual Addiction & Compulsivity, has provided extensive assistance to this project, especially volume 10 which was written on the topic of sexuality in the workplace.⁸⁴

The work of H.B London at Focus on the Family's "Pastor to Pastor" ministry has also made a significant impact on this dialog. In fact, the Pastor-to-Pastor audio series specifically addressed this topic providing education and visibility to this issue in the church.⁸⁵ Co-authored with Neil Wiseman, London's books, Pastors At Risk and the revised and expanded edition, Pastors at Greater Risk, address many of the underlying

⁸³ Anonymous, "The War Within Continues: An Update on a Christian Leaders Struggle with Lust," Leadership 9 (1988), 24-33.

⁸⁴ David L. Delmonico, editor, Sexual Addiction & Compulsivity 10 (2003).

⁸⁵ H.B. London Jr., "Overcoming Sexual Addiction," Pastor to Pastor 11 (Colorado Springs, CO: Focus on the Family, 1994).

stressors in ministry that can lead to unhealthy coping. The more recent edition even added a chapter interviewing the above author, Ted Roberts, on the topic of sexual addiction.⁸⁶ This kind of open dialog with some of our country's most respected church leaders establishes the kind of approach that is needed to overcome ministry hazards. With the help of the pastors and specialist they enlists, London and Wiseman bring to the reader's attention a variety of ministry hazards that threaten our pulpits today.

⁸⁶ H.B. London Jr., and Neil B. Wiseman, Pastor's at Risk (Wheaton, IL: Victor Books, 1993); Pastor's At Greater Risk (Ventura, CA: Regal Books, 2003).

CHAPTER IV

PROJECT DESIGN

This chapter explains the methods used in carrying out this study, giving special emphasis to the analysis of data collected. This project was designed to answer two primary questions: 1) To what extent do military chaplains struggle with and/or are aware of the issue of clergy sexual addiction? 2) How is the church in general responding to the issue of sexual addiction and what resources are available to clergy seeking assistance in this area? The contexts of these two questions overlap, as noted in chapter one, but since the military represents such a unique context, the participants and methods used to explore these questions will be discussed separately.

General Research Perspective and Type

As a qualitative study, the research reported in this project embodies primarily a qualitative perspective utilizing some quantitative follow up to interpret the data. This study attempts to conduct research describing the signs and symptoms of clergy sexual addiction particularly in the military. Additionally, it endeavors to summarize attitudes and perceptions of this problem both in and out of the military. Thus, due to its dependence on the perceptions of individuals this study presents data from a qualitative perspective that is descriptive in nature.

Research Context and Participants for Question 1

The question itself delineates the military context. As discussed in chapters one and two, the military context is of special interest relating to this topic because of the unusual rigors and situations military clergy find themselves in.

The original specific context for this study was to have been the Navy Chaplain Corps. However, after several attempts to secure access to volunteer chaplains, it became increasingly clear there was an institutional reluctance to grant permission to solicit volunteers due to the sensitive nature of the topic. Institutional roadblocks and stonewalling prevented even the pre-survey of a relatively small test group recommended by the Navy Survey Office to test the instrument. This occurred on two separate occasions. While permission to conduct the study was not officially denied, the imposed constraints (i.e. no use of government e-mail or rosters was allowed) made the study difficult to conduct.

These difficulties are better understood when considering the highly political nature of the Navy Chaplain Corps. For example, at the time this study was conducted the Navy Chaplain Corps was experiencing a high degree of scrutiny over the issue of public prayer due to complaints by some chaplains that they could not pray “in Jesus’ name.” Thus, the Chaplain Corps was unlikely to take on another volatile issue such as sexual addiction when Congress and the mainstream media were expressing concerns over the prayer issue.

This seemed to be a military issue. However, similar avoidance was encountered when the attempt was made to access military chaplain volunteers through church

denominational means. Thus, not surprisingly, no one institution was willing to bear the weight of a study that could determine the presence of clergy sex addicts in its ranks. A broader approach was needed that could answer the research question without tracing the results to any one institution. Therefore, the target group of participants was expanded to include active duty military chaplains from any branch of military service.

Methods Used For Question 1

It should be noted at the outset that the methodology for question one to a certain extent was an evolving one, which took definite shape as the study progressed. The goal of the study was to assess the problem of sexual addiction among military chaplains and awareness of the issue among military religious leaders.

Military Chaplain Survey: A 20-question survey (See appendix A) was created utilizing a variety of sources to formulate questions either revised from other questionnaires or original to this instrument. The project mentor and chaplain colleagues tested the questionnaire through informal review. Aside from minor revisions to ensure clear communication of intent, the only change from the original questionnaire was that one question was dropped. The dropped question addressed accessing Internet pornography with a government computer in order to access risk taking behavior by participants. However, because the answer to this question could result in legal action taken under the Uniform Code of Military Justice (UCMJ), it was deleted from the survey.

As stated on the survey and an accompanying cover letter, the survey participants were anonymous volunteers. A very broad definition of sexual behavior is given in the

introduction to the survey since it was not the goal to measure actual types of behavior, but rather the participant's feelings and attitudes about their sexual behavior. The survey was deliberately limited to 20 questions in an attempt to keep the survey short enough to encourage participation while still acquiring the data needed to answer the research question.

The 20 questions of the survey were either created or chosen specifically with military clergy in mind. The justification for the inclusion of each question is specific. Questions one through four were intended to be less threatening in nature to draw the volunteer into the survey. Number one attempts to assess awareness of the issue among chaplains. Number two seeks to understand the degree of impact on the community of chaplains in general. Question three measures any perceived correlation between isolation and the chaplain role. The fourth question is concerned with the degree of personal spiritual neglect in preference to the needs of others.

Questions five through 15, and 18 to 19 come from or are revised versions of questions taken from either the Sexaholics Anonymous self test⁸⁷ or the Sexual Addiction Screening Test (G-SAST).⁸⁸ These questions were chosen because they represent the various aspects of the complete addictive system.⁸⁹ Numbers five to seven address the addiction cycle, discussed in chapter one, by assessing the degree of preoccupation, ritualization, compulsivity, and resulting despair felt by the participant. Questions eight and nine specifically address the issue of pornography, which is generally addressed on all sexual addiction questionnaires. Nine to 13 are more concerned with the belief

⁸⁷ Anonymous, "Test Yourself" (Sexaholics Anonymous Inc., 1997-2003), available at <http://www.sa.org/test.php>; Internet; accessed August 2005.

⁸⁸ Patrick Carnes, *Am I a Sex Addict?* (The Society for the Advancement of Sexual Health, NCSAC.org, 1997-2003), available from <http://www.NCSAC.org>; Internet; accessed August 2005.

⁸⁹ Carnes, *Out of the Shadows*, 26.

system, impaired thinking, and unmanageability of the addictive system. Questions 14 and 15 return to assess the compulsive aspect of the addiction cycle.

The remaining questions on the survey deal more with how the participant feels their sexual behavior relates to their clergy role. Number 16 attempts to determine feelings of entitlement associated with the clergy role. Question 17 rewords question six in more religious terms and highlights the unmanageability of the addiction cycle. Numbers 18 to 20 return to the issue of preoccupation with question 20 directly relating to perception of vocational consequence for self disclosure.

The survey closes with two open-ended questions. The first seeks to measure the degree of trust and safety the participant felt in responding to the survey. The second question welcomes comment about the topic of the survey for additional insight into awareness of the issue.

Specific participants for this survey were sought through a blanket e-mail of approximately 100 active duty military chaplains. No exact number can be known since some recipients forwarded the e-mail to other interested chaplains. The mailing included the survey itself, and a cover letter explaining the purpose of the survey (see appendix A). In order to ensure anonymity, response was encouraged via regular mail to a non-military residential address.

Military Chaplain Leadership Interviews: As a backup to the previous survey, and to further understand the perspective of military religious leadership, a series of interviews were also conducted. A list of questions for senior military chaplains (see appendix A) was developed for the purpose of these interviews to assess if senior chaplains sense that clergy sexual behavior is a problem and if there are special factors in

the military that relate to this issue. These questions are also designed to measure the perceived need for and receptivity of chaplain leadership to providing training for chaplains on the topic of sexual addiction. It should also be noted that this questionnaire was developed after initial resistance was felt to the previously mentioned survey of chaplains. Thus, one of the main goals of these interviews was to determine if there is a general consensus among senior leaders that clergy sexual misconduct is a general threat to military chaplains and their ministry.

The criteria for the selection of participants for the above interviews were as follows. Participants must be voluntary and anonymous. They must also have a minimum of 15 years of experience on active duty service in the military. Exposure to and awareness of the issue of clergy sexual misconduct was also necessary. Initial contact was made via e-mail and telephone to solicit volunteers with the goal of conducting a minimum of five interviews. All interviews were conducted by telephone utilizing a digital voice recorder, with the participant's permission, to record the content of the interview for later analysis.

Research Context and Participants for Question 2

This project also conducted a survey of organizations and individuals who are working to treat and prevent clergy sexual addiction or misconduct, focusing on the growing problem of pornography addiction among clergy. The goal of this survey was to present a comprehensive view of those working with clergy in the area of sexual addiction.

The primary criteria for identifying interviewees comprised the following. It was necessary for participants to be actively working in some area of response or treatment of

clergy sex addicts. Recognized expertise in the area as demonstrated by the publishing of works and experience in the area of sexual addiction was also required. A familiarity of how this issue has impacted the church was of essential importance as well. Uniformity of opinion was not necessarily a goal of the interviews, but rather to gain a sense of the whole spectrum of resources available.

From the above criteria the following list of prospective interviewees was developed:

- H.B. London, Pastor to Pastor, Focus on the Family,
- Mark Laaser, Faithful and True Ministries
- Steve Arterburn, New Life Ministries
- Harry Schaumburg, Stonegate Ministries
- Steve Gallagher, Pure Life Ministries,
- Ralph Earl
- Patrick Carnes
- Ted Roberts, Pure Desire
- Doug Wiese, Heart to Heart Inc.
- Bob Reehm, Navigators

From the above list of individuals, invitations to participate were e-mailed with follow up conducted by telephone.

Methods Used For Question 2

In order to answer research question two, an interview was designed to engage the above participants and gain understanding from each expert's knowledge and experience (see appendix A). The questions were designed to first understand each interviewee's

perspective on the issue of sexual addiction in general. Secondly, the questions attempt to discover if participants perceive clergy sexual addiction to be a unique problem. Careful attention was given especially to how this issue affects the church and how the church can or should be responding to the issue among Christians. The interview questions also seek to determine the frequency in which clergy or clergy family members seek the assistance of the participant's organization and if they provide special programs designed specifically for clergy. The final question of the interview poses the dilemma of the need for the church to address sexual issues from the pulpit, but at the same time the preacher may struggle with issues of personal self-disclosure. This question seeks practical advice on how clergy are overcoming the difficulties of confronting such a sensitive issue.

Analysis of Data

The analysis of data generated by each instrument was processed according to the type of instrument used. The data produced by the survey of chaplains was processed as follows:

- Response categories were reduced to a numeric value (Never-0, Seldom-1, Sometimes-2, Frequently-3).
- Individual surveys were scored according to the numeric value with a maximum possible score of 60.
- A scale was developed to demonstrate the degree in which each participant feels effected by the topic.
- The total number of surveys was scored on the above numeric value for each question.
- A group scale was developed to look for trends and peaks for individual questions.

After the processing of the survey data was complete, it was presented through the following means: The individual scores were presented by means of a pie chart representing the number of chaplains participating and how severely they feel effected by the topic of the survey. The group scores demonstrated the degree of impact to the whole group of surveyed chaplains by means of a graph. The processed data was further interpreted in search of any additional discoveries that could be discerned from the study.

The data from the interviews were processed as follows:

- Data recordings were collected, categorized by participant, and transferred onto compact disk for permanent storage.
- Answers to each question were transcribed into question groups.
- Answers were grouped into general categories.

Once the raw data from the interviews had been processed into categories, it was further examined for consensus or conflicting opinion. Additionally, the data were inspected to reveal any trends in perspective and attitude among participants. Existing programs and suggested solutions were evaluated for future use. This information was presented on a table employing the general categories used to process the data. Data was then interpreted in terms of institutional meaning for both the military and the church.

Summary

This chapter has explained the methods used in this qualitative study of the impact of sexual addiction on military chaplains. The primary methods used to determine the impact of this issue on military chaplains were a survey of active duty military chaplains and interviews with senior military chaplains. This study also conducted

interviews with experts working with clergy in the field of sexual addiction in an attempt to assess how the church is responding to identified needs and identify resources to clergy seeking assistance. The following chapter will present the results obtained through these methods.

CHAPTER V

PROJECT OUTCOMES

As stated in Chapter one, the problem of clergy sexual addiction incapacitates the church's ability to respond to problems of sexual immorality in and out of the church. This project has attempted to demonstrate that this is true for military clergy as well as civilian clergy. The denial and silence surrounding sexual issues must be broken. The second goal of this project was to highlight common issues and concerns of the ministries responding to the problem of sexual addiction in general and summarize resources and solutions offered by those organizations. Two research questions addressed these goals as discussed in the previous chapter. This chapter presents the results of those research questions. First, it reports the findings of the survey and interviews concerning the question of sexual addiction among military chaplains. Secondly, the outcomes of the interviews with organizations addressing the issue of sexual addiction will be presented.

Military Chaplain Survey Results

Among the 30 Chaplains who volunteered to participate in the survey, large percentages were significantly impacted by sexually addictive behavior. As previously discussed these surveys were scored and placed into four groups according to high or low scores: Group One (0-14), Group Two (15-24), Group Three (25-34), and Group Four (35+). The range of individual scores in figure 1 illustrates how the groups broke out. The scores ranged from a low of eight to a high score of 50 with an average score of 24. These fell naturally into four groupings, as seen in figure 4 below. Groups three and four represent those surveys that revealed significant addictive behavior addressed by

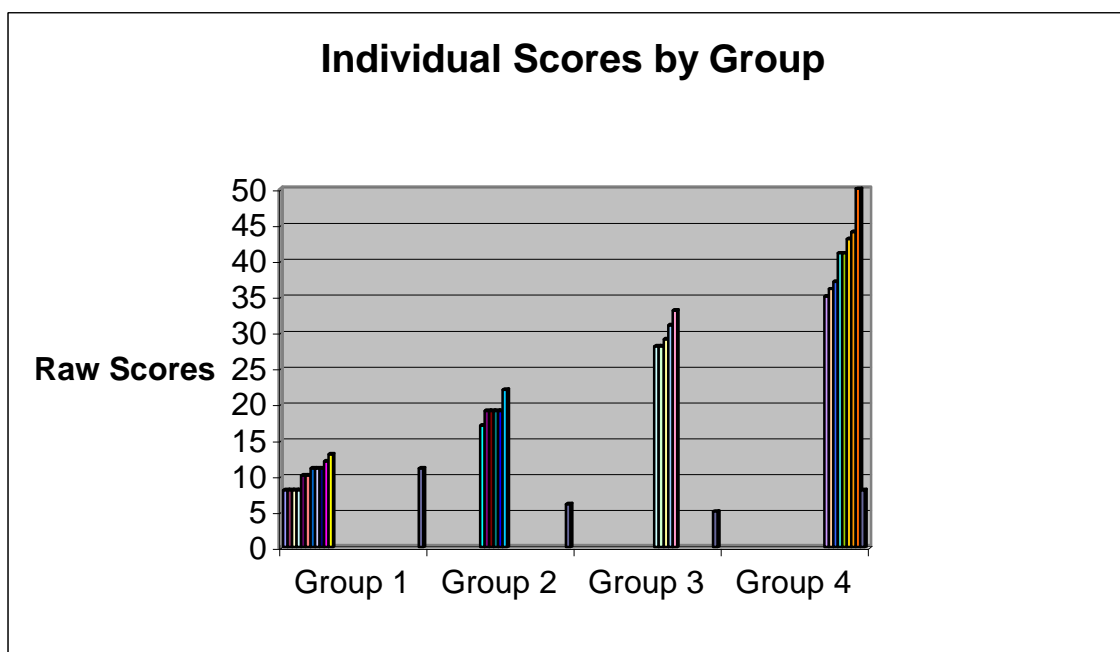


Figure 4

questions five through 20 on the survey. The groups, represented by percentages in Table 1, show the number of chaplains surveyed according to their score.

Surveyed Chaplains Grouped According to Score

Groupings by Score Range	<u>Chaplains per Grouping</u>
1. Group One: (1-14)	11 (36%)
2. Group Two (15-24)	6 (20%)
3. Group Three (25-34)	5 (17%)
4. Group Four (35+)	8 (27%)
Total Surveyed	30

Table 1

The score on the surveys represents the degree in which the individual surveyed is impacted by sexually addictive behavior. The groups may then be further identified as follows. Group one: Mildly Affected, Group two: Moderately Affected, Group Three:

Percentage Affected by Sexually Addictive Behavior

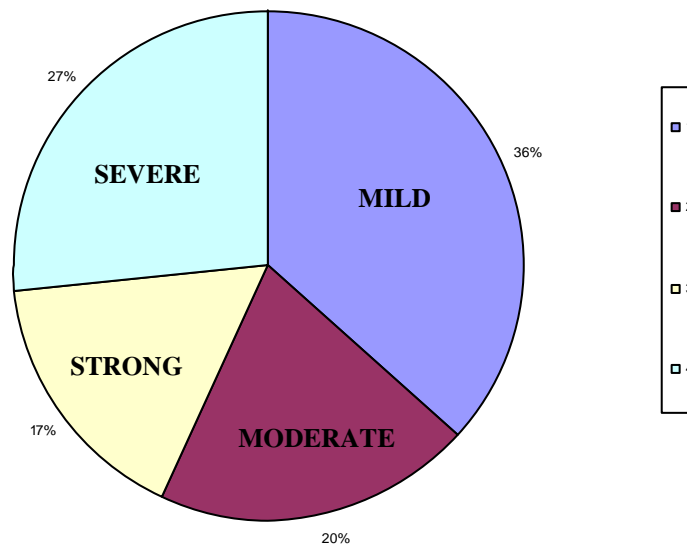


figure 5

Strongly Affected, and Group Four: Severely Affected. As illustrated in figure 5 above, Groups three and four together represent 44 percent of the chaplains surveyed who are strongly affected by sexually addictive behavior.

The degree of affect is further illustrated by figure 6 which depicts the groups broken down by individual grade percentage for group comparison and graphed according to survey question. As seen in the below graph, groups three and four both showed higher scores on questions five to 20. As noted in the previous chapter, these questions addressed various aspects of sexually addictive behavior. Questions one through four concerned the chaplain's awareness of chaplain sexual misconduct and feelings of isolation due to the clergy role they fill. Groups one and two are the chaplains who expressed concern or affect in questions one to four, but relatively low affect on the questions revealing sexually addictive behavior. Of special note also is the spike on

question two where nearly all the chaplains felt that cases of sexual misconduct tarnish the reputation of the whole corps. The below graph further reveals the whole group

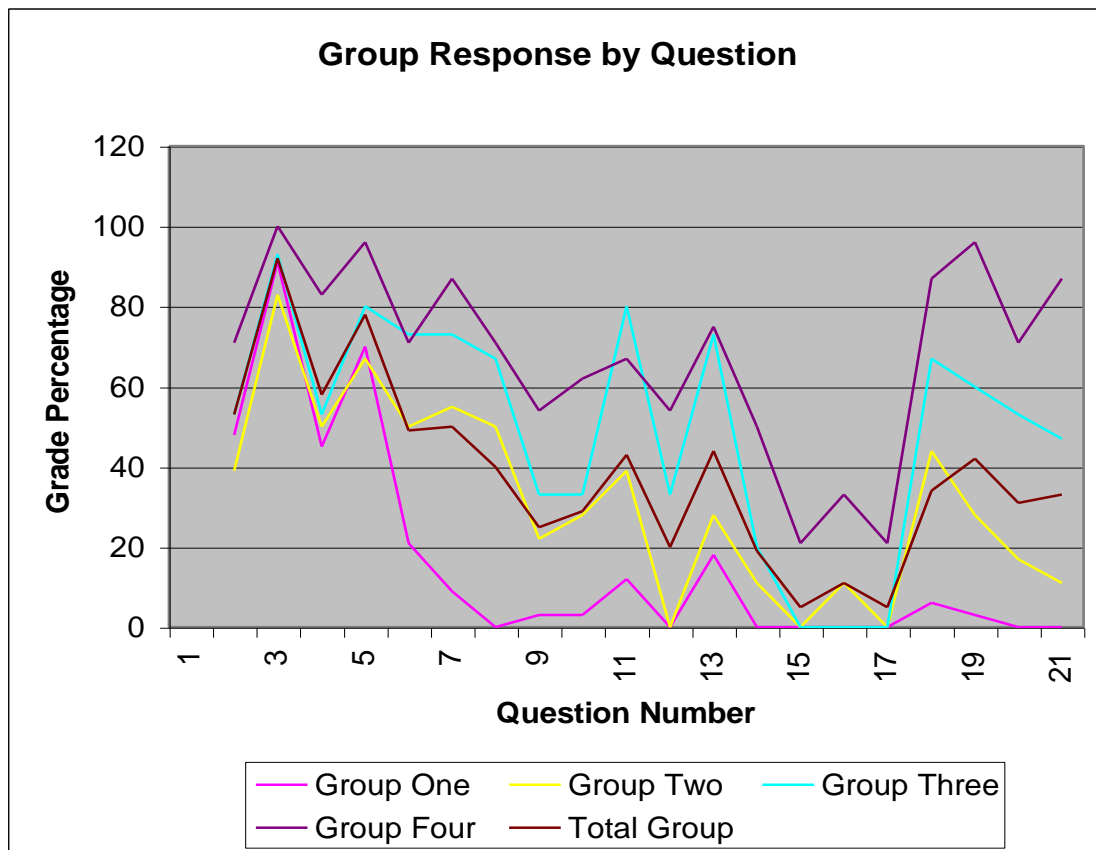


Figure 6

declined in score when questioned about the use of pornography. Yet more than half admitted to at least some use of pornography within the last year.

Group three exceeded group four when questioned concerning the extent in which they hide their sexual behavior from family and friends. Other than one other exception group three parallels group four. The other exception was the question addressing the perception that marriage would cure their sexual behavior. All group scores increased here. Conversely, all group scores declined when questioned regarding family and feelings of entitlement regarding their sexual behavior. Most chaplains did not express

any sense of entitlement to act out sexually, nor do they premeditate their behavior, and if they do act out, they do not feel that others are hurt by their behavior. Additionally, those who engage in sexual misbehavior do not feel that such behavior distances them from their primary relationships.

All groups scores rose again when chaplains were questioned regarding feelings of being in a repetitive cycle of repentance over sexual behavior revealing feelings of defeat and guilt. Most chaplains also expressed feelings that their sexual behavior limits their effectiveness in ministry. Finally, the group scores when down slightly regarding feeling the need for help. Only group four displayed increased scores when questioned regarding fear of vocational consequence as a roadblock to seeking help.

Although a relatively small group of chaplains participated in this survey, the results indicate that a similar percentage of military chaplains struggle with sexually addictive behavior as do their civilian counterparts. The survey further reveals that another 20 percent are at risk due to some sexually addictive behavior (group three). Additionally, the survey validates that among the chaplains surveyed, the majority seemed aware of the problem of chaplain sexual misbehavior, and feel strongly that each case affects them through decreased reputation.

Senior Chaplain Interview Summary

In addition to the above survey, in order to further assess the awareness of the problem of clergy sexual addiction in the military, interviews were conducted with five senior military chaplains. The rough data resulting from these interviews is included in appendix B. The combined experience of these chaplains represents more than 100 years of ministry in the military. Their insights and comments are summarized in the following

categories: Awareness of the Problem, Common Factors, Barriers to Addressing the Problem, and Needed Action.

Awareness of the Problem: All the chaplains interviewed had first hand experience responding to chaplain sexual misconduct except chaplain number five. The group consensus was that if this is not a growing problem, it certainly has been an ongoing one. However, some did feel the problem has grown with increased Internet access. The range in incident experience varied from cases of chaplains downloading pornography on a government computer, to chaplains involved in adulterous relationships. All of these chaplains were painfully aware of the problem of chaplain sexual misconduct.

Common Factors: Despite the isolated treatment of sexual misconduct cases in the military chaplain corps, the chaplains interviewed point out many common factors. The most common scenario leading to sexual misconduct described by these chaplains was that of a senior chaplain involving alcohol, pornography, and low accountability. Military chaplains have a great deal of freedom, especially at the more senior ranks. They generally have greater financial means than their civilian counterparts as well. Stress, loneliness, and grief become factors over the years as the demands of deployments, family separation, and combat stress take their toll. Chaplains who neglect healthy personal and spiritual self-care fall victim to unhealthy habits. Many of these unhealthy alternatives abound within a military that is described by the interviewees as a spiritually hostile environment in which alcohol and pornography abound. Finally, chaplain confidentiality is highly stressed in the military giving chaplains access to

special relationships with their parishioners that are often emotionally charged. Yet chaplains are given little or no more training than civilian clergy on how to avoid the dangers of inappropriate relationships with counselees. These common denominators existed in many of the cases discussed in the interviews.

Barriers to Addressing the Problem in the Military: The barriers to addressing this issue in the military block progress on both institutional and personal levels. The institutional barriers in a secular organization are many. As in any organization political correctness often hinders action. As the interviewees point out, pluralism and a mixed gender environment makes addressing this already uncomfortable topic even more unlikely. As a circulating political target, the military chaplaincy often defaults to the endorsing agents to address issues of chaplain morality while the chaplain corps constantly fights the battle to justify their existence. Training that addresses corps and individual chaplain health is not a high priority. The chaplains interviewed also point out that as society becomes more and more permissive regarding sexual behavior, it becomes harder and harder to bring up concerns without being perceived as Victorian or prudish.

Barriers also exist not only on the institutional level, but for the individual as well. Interview participants state that chaplains fight a battle to stay honest and avoid denial. The feeling that clergy should be leaders, and above such flaws, causes shame both individually and corporately. Concerns of the professional consequences of being “found out” deter chaplains from seeking help. These fears are both validated and enlarged when other chaplains are caught and their career, and family suffers. However, instead of finding assistance, chaplains tend to become more secretive and silent over the issue. Fearing the loss of security clearances and position can also drive a resistance to speaking

out. Even the leader sounding the cry for attention to this area of need becomes suspect in this much misunderstood and neglected area of sexuality. Thus, to seek assistance for others or self can involve great risk.

Needed Action: Chaplain response in this area dealt mainly with the need for awareness, open dialog, and further education and training for chaplains. All agreed that new courage is needed to aggressively and openly address this area of need for any improvement. It was also agreed that the problem will only grow worse if it is further neglected. The need for specific training in the area was a unanimous comment. Chaplains should also be called into greater accountability both spiritually and professionally. Another need highlighted by these interviews is the need for the ability to offer and pursue spiritual healing. As noted by one chaplain, “This kind of spirit comes out only with much prayer and fasting.”

Taken as a whole, the chaplain interviews indicated a high awareness of the problem of clergy sexual misconduct. However, there was little understanding of the how addiction impacts sexual misbehavior. Senior chaplains seemed genuinely interested in the topic and even willing to conduct training.

Ministry Leader Interview Summary

The following presents the data gathered through informal telephone interviews with many of the Church’s most recognized experts in the field of sexual addiction. Seven interviews were conducted from the list of ten individuals targeted in the project design. Several attempts to arrange interviews with the following individuals failed to produce results: Patrick Carnes, Harry Schaumburg, Steve Gallagher, the founders of XXXChurch.com, and Dale Wolery, founder of Clergy Recovery Network.

These interviews sought to gain insight into how the church in general is responding to the issue of clergy sexual addiction. It was also a project goal to determine what resources are available to clergy seeking assistance for sexual issues. The following section summarizes the attitudes and perceptions of those interviewed in the following categories: 1) Barriers to Addressing the Problem in the Church; 2) Clergy Vulnerabilities; 3) Ministry Resources; 4) and The Role of the Pulpit.⁹⁰

Barriers to Addressing the Problem in the Church: The interviewed experts identified a number of barriers to addressing sexual addiction in the church. According to the answers given to questions one, two, and eight from the interviews, they may be categorized into three main areas: cultural, ecclesiastical, and personal, as shown in Table 2. From this table, several common denominators and correlations may be noted.

1. Sexual Shame: The reality of sexual shame became clear in each interview and was considered a major barrier at every level of culture, church and person. Sexual sin heightens the sense of shame and guilt. Shame exaggerates and permeates all other barriers further isolating issues surrounding sexuality. In a culture and church steeped with sexual shame, clergy shame becomes intensified coupled with the expectations placed upon them.

2. Denial: Denial was noted in all interviews as a barrier both in and out of the church, but with a different perspective. Contemporary culture has developed a higher tolerance for sexual deviance. Outside the church, and even sometimes in the church, many people do not see sexual behavior as a problem unless it breeches the

BARRIERS TO ADDRESSING CLERGY SEXUAL ADDICTION

⁹⁰ Rough data findings for the interviews can be found in Appendix B.

Denotes barriers noted by all interviewed experts.

Denotes barriers applying especially to conservative churches

Table 2

<u>Cultural</u>	<u>Ecclesiastical</u>	<u>Personal</u>
Sexual Shame	Sexual Shame	Sexual Shame
Denial (What's the problem?)	Denial (What problem?)	Denial (I don't have a problem?)
Discomfort	Silence	Fear of Rejection
Technology Growth	Resistance to Technology	Progression
Pornography Industry	Higher Standards	Unhealthy Sexuality
	Rigidity	Professional Competitiveness
	Lack of Grace	Vocational Consequences
Naïvety of Women	Less Tolerance	Marital consequences
	Over Spiritualizing	Pride
	Lack of Research	Cost of Treatment

law. So here society fails to understand the problem from a moral perspective. The church however, often fails to admit the problem exists within its ranks. Experts believe most churches have closed their eyes to the problem. As noted in the interviews, sexuality is already a very difficult topic for people to discuss. However, the ingredients of religion and addiction create a mix that produces fear and misunderstanding even outside the church. Thus, for a religious leader to admit difficulty in this area becomes even more difficult. Avoidance and denial look like much easier alternatives to the perceived rejection that sexually addicted clergy fear.

3. The Rapid Growth of Technology: Technology has grown so rapidly, particularly regarding the Internet, it has made sexually explicit websites and material more and more pervasive. In most cases the church either openly resists or displays ignorance of technology. This creates another form of denial or naivety that can cause greater vulnerability among church members. Additionally, it was noted by

interviewees that technology has caused more rapid progression into higher levels of addiction. Previously addiction experts felt that significant time was needed to develop dependence. Now most specialist agree that internet related addictions may develop as quickly as 30 days.

4. The Pornography Industry: The pornography industry has grown increasingly aggressive in targeting Internet users through advanced marketing strategies. Clergy who spend many hours in their offices alone and unaccountable can fall victim to new forms of technology pumping sexually explicit material into their computers at a rate faster then ever before. As noted in the interviews, Com.source research indicates that 70% of American men log on the pornographic websites at least once a month. While it is to be hoped this percentage among clergy is lower, it is clear that the popularity of pornography in our culture creates a great need that is ironically difficult for people to talk about due to the shame it creates especially in the church.

5. Conservative Churches: Several experts noted that more conservative churches display not only higher standards, but a more rigid theology and lack of grace that creates an unapproachable air around issues of sexuality. Combined with increasing sources of temptation online, rigid religious systems may cause clergy struggling with problems to neglect seeking assistance. In fact, it was noted in all interviews that fear of vocational consequences was the single greatest reason for clergy failing to ask for help. Conservative churches also seem to foster competitive atmospheres among pastors that generate lack of trust that erodes communication and collegiality among ministers further isolating them.

Clergy Vulnerabilities: Ministry interviews indicated that experts believe that clergy are perhaps no more vulnerable to sexual addiction than anyone else, but contrary to popular myth, they are certainly no less vulnerable. However, certain vulnerabilities were noted that the clergy profession may be especially open to. For presentation purposes they have been categorized into emotional, spiritual, and professional factors.

1. Emotional Factors: It has long been understood that the clergy profession is highly demanding on those who answer its call. Stress and high expectations often lead to burnout if proper mental, emotional, and physical health care is not practiced. The ministry can also often be a very lonely position. Many pastors lack emotional awareness of their own needs and wants. Most are too busy providing for others to care for themselves. Lack of proper preparation and training for proper emotional care highlights a need that many seminaries fail to recognize. The result is an emotionally depleted and needy clergy who are vulnerable to the temptation to meet their emotional needs through unhealthy means. The interviewed ministry leaders noted all of these factors.

2. Spiritual Factors: Pastors also often fail to consider that they are spiritual targets, as noted in these interviews. Lack of planning, prayer, and personal spiritual care predict the high probability of moral failure. Some are just careless and fail to take the proper precautions to protect themselves and their parishioners from being hurt. Others with the best of intentions unknowingly set themselves up to fall because of setting unusually high expectations. Still others respond to a perceived call to ministry for the wrong reasons and have sought ordination out of a sense of guilt hoping to right the wrongs they have done or to compensate for injustice committed upon them. The parsonage family can also come under attack when the pastor fails to take inevitable spiritual warfare into account and put into effect a spiritual battle plan. Where unresolved family issues linger Satan finds a foothold.

Many of the leaders interviewed in this project have been on the restoration teams of very prominent clergy. They note that recovery often becomes a nebulous term in the

light of a 50% drop out rate among pastors who enter treatment plans costing thousands of dollars.⁹¹ Lack of, or immature, spiritual understanding leads many of these clergy to believe they will find a quick road to recovery. Eager to be “back in the saddle” they claim deliverance when experienced leaders know that healing has only just begun and much of the long, hard road still lies ahead.

3. Professional Factors: A number of the vulnerability factors identified in these interviews are directly related to the clergy profession itself. The position of the pastor projects power and authority. This sometimes makes a spiritual leader attractive to emotionally needy people leaving the both the pastor and the parishioner vulnerable to temptation particularly if the pastor is unaware of this dynamic. This factor is further exacerbated by lack of training that can leave clergy vulnerable to transference and counter-transference issues in counseling. A high confidentiality setting and emotionally charged relational issues can be the recipe for disaster if the minister is unaware of these concerns, yet many seminaries provide little or no training in these areas to prepare the pastor to avoid these pitfalls.

The public profile of the pastor also presents another vulnerability. The proverbial “glasshouse” that most clergy live in finds most pastors craving places of anonymity where their every move will not be scrutinized and they can find relief from the perfect persona they constantly labor to maintain. Too often this place of relief is found on the Internet where users take on every identity imaginable.

The most frequent liability of the clergy profession acknowledged in these dialogues was lack of accountability. Specialists noted that the occurrence of incidents and success rate of recovery from sexual misconduct directly correlated with the degree

⁹¹ Telephone interview with H.B. London, 25 January 2007.

of accountability in the offender's church polity. For example, it was observed that pastors from independent churches without any developed plan of discipline or restoration for clergy misconduct experience a higher rate of incidence and a lower rate of recovery. This weakness may also be further accentuated by the sense of entitlement some pastors' express when they feel betrayed by God or the church in the midst of crisis. Often underpaid, overworked clergy can feel they deserve additional rewards for their labor. Low accountability becomes a factor when these rewards come in the form of sexual comfort from another or from pornography. Perhaps this is why, as one ministry leader noted, a pastors.com survey revealed that 55% of pastors admitted to struggling with pornography.

Each dialog with the ministry leaders in this project recognized the above factors in clergy sexual misconduct that often derives from addiction. These multiple factors presented themselves on the emotional, spiritual, and professional levels indicating a high level of awareness of the problem of clergy sexual addiction.

Ministry Resources: Given the above personal barriers to clergy seeking assistance for sexual issues, there seems to be no shortage of resources offering help. Nor do these agencies lack for clergy or family members searching for assistance. Ministry leaders indicate a high frequency of inquiry and participation by clergy in their programs. There is an even higher call in rate by pastor's spouses. However, the cost of intervention is extremely high. Some agencies offer scholarships and financial assistance to clergy in crisis, but as noted above the cost of treatment remains a major barrier to clergy desiring help. Also, despite the apparent wealth of organizations specializing in

sexual addiction, as noted on Table 3 below, interviewees indicate there is a great need for additional resources, education, and treatment centers. They also point out the deficiency of research to gain greater understanding of sexual addiction and how to treat it. As can be seen from Table 3, and also pointed out by the interviews, there is also a lack of Christ-centered support groups, particularly for spouses.

Specialists further note the need for legal action to combat the growing pornography industry. The growing weight of evidence implicating pornography in cases of violent crime, as well as growing mental health concerns begs for legal action. Some suggest this could take the same direction as the civil law suits against the tobacco industry.

The list of needs in the area of sexuality is great. More Biblically based education for teens, awareness and education training programs for seminarians, and guidance for pastors wishing to confront the issue all point to the need for the church to step up and do its part.

MINISTRY RESOURCES

Ministry	Leader/Provider	Location/Address	Phone	Website
Faithful and True	Mark Laaser	6542 Regency Ln Eden Prairie, MN 55344	(952) 903-9208	faithfuland trueministries .com
New Life Ministries	Steve Arterburn	P.O Box 650500 Dallas, TX 75265	(800) NEW-LIFE	newlife.com everymans battle.com (Chat/postings)
Pure Desire Ministries	Ted Roberts	East Hill Church PO Box 650 Gresham, OR 97030	(503) 661-4444	easthill.org
Pastor to Pastor (Focus on the	H. B. London	Focus on the Family Colorado Springs,	(800) A-FAMILY	Parsonage.org

Family		CO 80995		
Stonegate Ministries	Harry Schaumburg		(719) 548-0908	stonegate resources.com
The Meadows	Patrick Carnes	1655 N. Tegner Wickenburg, AZ 85390	(800) MEADOWS	themeadows.org
Heart to Heart	Doug Wiese	PO Box 51055 Colorado Springs, CO 80949	(719) 278-3708	Sexaddict.com
Psychological Counseling Services	Ralph Earle	7530 E. Angus Dr. Scottsdale, AZ 85250	(602) 947-5738	Pcsearle.com
Wilson Counseling Associates	Earl and Sandy Wilson		(503) 659-4082	None
Pure Life Ministries	Steve Gallagher	552 E. Fairview Rd. Williamstown, KY 41097	(859) 824-4444	purelife ministries.org
Celebrate Recovery	John Baker	25422 Trabuco Road #105-151 Lake Forest, CA 92630	(949) 581-0548	Celebrate Recovery.com
Sexaholics Anonymous (SA)			(615) 331-6230	Sa.org
Clergy Recovery Network	Dale Wolery	PO Box 215 Brea, CA 92822	(714) 529-6227	Clergy recovery.com

Table 3
MINISTRY RESOURCES (Continued)

Ministry	Treatment Center/ Workshops	Crisis Phone Line	Key Publications	Recovery Group Network
Faithful and True	Counseling Services/ Retreats/ Workshops	Same	Healing the Wounds of Sexual Addiction	Limited Network
New Life Ministries	Outpatient Retreats/ Training Workshops	Same	Every Man's Battle Addicted to Love	Limited Network
Pure Desire Ministries	Church Workshops/ Consultations	None	Pure Desire	Limited Church Network
Pastor to	Referral	(877) 233-	Pastors at	No

Pastor (Focus on the Family)	Network	4455	Greater Risk	
Stonegate Ministries	Inpatient Intensives	(888) 578- 3030	False Intimacy	No
The Meadows	Inpatient Treatment Center	same	Out of the Shadows Don't Call It Love	Refs to Secular 12 Step (i.e. SA)
Heart to Heart	3 Day Intensives	Same	The Final Freedom	Limited Network
Psychological Counseling Services	Inpatient Treatment Center	Same	Lonely All the Time/ Pornography Trap	None
Wilson Counseling Associates	4 Day Intensives	Same	Restoring the Fallen	None
Pure Life Ministries	Retreat Center	(859) 824- 0870	At the Alter of Sexual Idolatry	Limited Network
Celebrate Recovery	No	Same	None	Extensive Network
Sexaholics Anonymous (SA)	No	Same	"The White Book"	Very Extensive Network
Clergy Recovery Network	No	No	None	Online Chat Groups

Table 3 (Continued)

The Role of the Pulpit: The closing question in each interview addressed the role of the pulpit in addressing the need for healing in the church from sexual addiction. All ministry leaders unanimously agreed that the pulpit is no place for disclosure by the pastor who has not experienced recovery. However, the need for transparency and humanity was also noted as essential. Churches require pastors who are real. People want to be lead by someone who can shepherd them into healing and victory. Spiritual leaders who have no apparent problems appear to be an imitation. They have no need of the Savior they preach and therefore cannot lead their people to Him.

The problem with most pulpits, as noted by the interviews, is that preachers cannot with integrity address an issue that continues to hold as many as half of them in bondage. The pulpits of the church need healing before they can lead the church in addressing this issue. This has been done, but must happen on a wider scale. Pastors need to be equipped and resourced to find personal healing and understanding of the nature of this problem that confronts them and their people.

The results presented in the above study clearly indicate a problem exists with clergy sexual addiction in the military and civilian church. At the same time, strong signs can be read of the church's denial and avoidance of the issue. The following chapter will provide a summary and discussion of these findings.

CHAPTER VI

SUMMARY

In summary of this study, the reality of the problem of clergy sexual addiction will be here briefly restated. A review of the Biblical perspective shall also assist in understanding the unique position of the church in addressing sexual addiction. It is also hoped that a reexamination and discussion of the results of this project shall compel the reader to consider needed action and future work yet to be accomplished.

The Problem is Real

The road signs of clergy sexual misconduct in growing numbers over the last three decades have raised concerns in society and the church. However, the realization that some sexual problems can be addictive has only slowly become clear over the years. Through the work of Dr. Patrick Carnes and many others, the fog surrounding sexually addictive behavior has cleared somewhat. Obsessive and compulsive sexual behaviors and traits can often predict the presence of addiction. Treating sexual misbehavior as an addiction has seen promising results and given hope to many who had previously despaired of any change in their habits.

Sexual addiction is a multifaceted problem that affects society, the family, military, and the church. Addressing this issue has been slow in society at large.

Overcoming the denial in the church, on the other hand, has been even more of a battle. Many are slow to admit that Christians struggle with sexual sin. However, the statistics reveal that millions of sex addicts log onto the Internet every day and even more people are at risk. Many of these sexually addicted people sit in the pews of churches across the country every Sunday. Sadly, this disease has infected many clergy as well. Studies show over half of Christian men struggle with pornography and that the percentage does not drop much simply because that man is ordained.

This problem propagates itself in the military no less than in society and the church. In fact, the signs would lead us to believe otherwise. As clergy and military members, chaplains are no less vulnerable to sexually additive behaviors than their civilian counter-parts. Military chaplains experience even greater stresses and rigorous duties that make them even more vulnerable. Like civilian pastors, chaplains must find sexual health and healing before they can hope to address sexual addiction in the church.

The Church Has the Answer

The irony surrounding the church's denial of the problem of sexual addiction is that the church alone holds the ultimate solution. Jesus commissioned the church to take the good news of the gospel to a lost and dying world. The gospel is no less effective with regard to sexual sin than with any other. It is the only means by which God's original intent for sex can be restored.

Sexual addiction reveals the true nature of sexual sin as an intimacy disorder. The epidemic of sexual sin in our society reveals a true hunger and thirst for intimacy that can only met by God Himself. God's true intent for sexual intimacy was to be a picture of

His great desire to be one with us. Sin ruins man's natural appetite for God by substituting something else in His place. Thus, sexual sin is idolatry. Only the redemptive work of the cross of Christ can restore a right relationship with God.

Sacrifice creates a path where healing may be found. The redemption of the cross renews a right relationship with God by which true love can be shared between man and woman. This is a love that begets love so that the husband can in reality begin to lie down his life in a Christ like way for his wife and family. In the shadow of the cross, the community of grace can grow and extend healing to those who are courageous enough to make real confession. Confession initiates healing and renewal of real intimacy with both God and man.

The alternatives to God's plan of restoration are to attempt to care for self, remain isolated from God and others, and deny the sickness of sin. This results in an underlying shame that circulates into more attempts to fix self with substitutes for God. In the case of the sex addict, the chosen cure for pain and loneliness is more sex to medicate negative feelings that result in reoccurring guilt and increased shame. For sexually addicted Christians and clergy this cycle repeats itself when guilt leads to attempts to change through repentance. The repentance, however, does not produce fruit because there is no open confession to bring healing. The power of shame creates a seemingly inescapable cycle.

Surrounding the pathway of self care, isolation, and denial can be traced many risk factors that can make clergy more vulnerable to sexual addiction. Vocational stress and church criticism create hardships for many pastors. Professional ministers often feel isolated by their role and the high expectations placed upon them. Pornography accessed

through the Internet presents an especially tempting addiction for public figures. The critical environment most pastors operate in creates a real fear of vocational consequences if they should seek help by admitting any problem. Thus, clergy can often be caught in the web of denial that can often lead to and progress addiction.

For the military chaplain these factors are further exaggerated by the military lifestyle. Frequent deployments that require separation from home and family generates increased loneliness and stress. The transient lifestyle necessitates repeated moves that uproot the chaplain and family from important support networks. High exposure to grief, trauma of training for, and experience of actual combat leaves chaplains emotionally and spiritually depleted. These represent the many dynamics that can make military chaplains even more vulnerable to coping through sexually addictive behaviors.

The Evidence is Compelling

This project sought to investigate the degree in which military chaplains struggle with and are aware of the problem of sexual addiction. It was also the concern of this study to discover how the church is responding to the issue of clergy sexual addiction and what resources are available to assist clergy struggling with sexual issues.

To investigate the first question, a survey of military chaplains was conducted with 30 chaplain volunteers. The results of this survey revealed that over 40% of the chaplains struggled with sexually addictive behaviors with another 20% displaying at risk behavior. All chaplains participating in the study felt strongly impacted by the issue of clergy sexual misconduct. The results of this survey were further substantiated by informal surveys with five senior military chaplains who admitted the existence of the

problem of clergy sexual misconduct and the difficulties surrounding the need to address this ongoing issue.

In order to investigate the church's awareness of and response to the issue of clergy sexual addiction, a series of interviews were performed with experts in the area of sexual addiction who have made an impact on the church. The general consensus of these interviews was that by in large the church has its head in the sand with regard to sexual addiction among its members, not to mention the clergy. Sexual shame in culture, church, and clergy feeds ongoing denial that creates an unbroken silence in the church over sexual issues. Pornographers have taken full advantage of growing technology to make sexually graphic material available in every home creating very intense levels of temptation for vulnerable pastors.

Interviewed ministry leaders readily agreed that clergy seek the services of their organizations for help with sexual issues on a regular basis and that the clergy profession overflows with various pitfalls to under trained and sexually undereducated ministers. Many of the vary factors stated in this study were validated by these experts in sexual addiction. Isolation, personal denial, unhealthy means of coping with burnout and stress all contribute to clergy sexual misconduct and addiction. Emotional naivety and spiritual immaturity evidenced through carelessness and lack of planning forecast sexual immorality in many pastors' lives. Churches continue to underpay their pastors and allow them to minister with great responsibility, but little accountability, creating resentment on the part of many pastors. These factors in no way sought to excuse immoral behavior on the part of pastors, but does give further insight into the preventative training that needs to be done.

General Insights

1. **Sexual issues impact all clergy and the whole church.** Both the survey and interviews conducted in this study demonstrate this as a great area of need. They also represent a greater field of outreach to society. These issues are not going to go away, but if the church responds to the needs of those who struggle with sexual and other addictions, it will find itself in great demand. Ted Roberts noted in his interview that 20% of their new members joined the church because of its program that assists the sexually addicted.

2. **Sexually healthy clergy are largely unaware of the problem** among fellow ministers and are therefore unsympathetic to the need to address the issue in the church. No one is suggesting pastors must have experienced sexual sin to help sex addicts, but they must open their eyes to the problem and be willing to learn. The ground has been broken in a few cases by pastors who have partnered with the ministries interviewed in this project in order to acquire the training and understanding necessary to have an effective ministry to the sexually addicted.

3. **All clergy bear the shame of sexual misconduct** that becomes public as evidenced in both the survey and interview results. This shame feeds the silence around the issue of clergy sexual addiction. Many pastors have to work harder to make up for the sins of others due to lost creditability.

4. **Better pay may lower clergy sense of entitlement.** Even chaplains who showed strong signs of sexual addiction on the survey expressed low feelings of entitlement relating to their position. This may be due to the fact that military chaplains are much better paid than civilian clergy.

5. Clergy with sexual issues believe that marriage will cure their problem.

This is probably true of men in general, but especially young pastors who view marriage as the promised land where they will be set free from sexual passions in order to carry out their divine calling.

6. Clergy sex addicts are in denial or **are unaware of the pain they are causing family members.** This is general true of all addicts. Facing the pain they cause would force addicts to come out of denial. Most find it easier to deny this as evidenced in the survey results of this study.

7. Sexually addicted clergy are unaware of dysfunction in their primary relationships. Only in sobriety can a sex addict begin to identify personal character flaws and how these affect their relationships. This means that in many of the church's parsonages, marriages and the children of pastors are suffering dysfunction that will affect the church both today and tomorrow.

8. A low response regarding premeditation of sexual behavior may indicate a **higher rate of compulsivity among clergy sex addicts.** This would make sense among a group with high moral and religious standards, supporting "forbidden fruit" theories that suggest sex addicts come from more rigid religious systems and tend to "white knuckle" sobriety until they finally cave in to temptation. The holding out and giving in becomes a part of their sexual addiction ritual.

9. Preoccupation with struggles over sexual issues sap clergy productivity. Much time and emotional effort is spent on repenting from sexually addictive behavior only to repeat it again leaving the addict feeling guiltier and more depressed than before. As the shame cycle repeats itself feelings of guilt, shame and hopelessness intensify.

More and more time and energy which could be spent on productive ministry is lost to covering the tracks of addiction and maintaining a positive outward appearance.

10. **Clergy in general find it hard to admit their problems** and even harder to ask for help. Scores for all groups in this study's survey went down when chaplains were questioned regarding the need for help. Interviews indicated that it is more often the spouse of the pastor who calls for help.

11. **Fear of vocational consequence correlated directly with degree of progression in addiction.** Group four in the survey was the only group that expressed a higher score regarding fear of losing credentials when seeking assistance. This means that clergy sex addicts more progressed in their addiction are even less likely to seek help. Interviewed specialists state that most clergy seeking help are those who have been caught in some way and are forced into the corner of getting help or suffering negative consequences.

12. **Institutional awareness of the problem does not presuppose action.** Military and church politics alike prevent many from addressing this very volatile issue. Interview results indicated that individual leaders in the church and military were aware that clergy continue to suffer from sexually addictive behavior. However, few are willing to call the organization to action.

13. **Conservative churches will experience more difficulty** addressing sexual issues due to legalistic attitudes and lack of grace causing affected clergy to run deep and silent regarding sexual issues. Pastors in these churches may very well have to look outside their denominations for help and assistance.

14. There is a great deal of naivety in the Church with regard to the clergy and sexuality. Seminaries must respond to the need for more training and instruction for students on individual sexuality and how to respond to sexual issues in the church. Training in interpersonal skills remains a great void in the curriculums of the majority of divinity schools.

15. Behind almost every sick pulpit is a suffering spouse who feels alone and struggles with deep shame, anger, and sense of betrayal. If they do gain the courage to ask for help, this study reveals there are very few places of assistance for these clergy spouses to turn to and even fewer support groups.

The Battle Continues

The battle to fight sexual addiction continues. Researchers have much to learn about the nature of sexual addiction and how to best treat it. Time, grace, understanding, and money are needed in order to move toward healing instead of more guilt, shame and misunderstanding. The world will not wait. Experts believe that if the church does not address the problem of clergy sexual addiction, than the Protestant Church will experience the same kind of civil law suites the Catholic Church has experienced. The church must clearly understand what it is up against

A Sick Society: The world will, not surprisingly, continue to become more and more worldly. The rapid growth of sexual perversion and general fascination with the sexual will not change. We live in a lost, dark, broken world that only the grace and power of Christ can redeem.

An Unhealthy Church: The church is affected by the society in finds itself in. In fact, its membership is composed of sinners in a fallen world. Sexual addiction and impurity are running rampant in the church, but few are acknowledging the problem. The church must rise up to address the sin in the pews. God will be forced to judge the church or apologize to the cities of Sodom and Gomorrah. The church lacks leadership to address this very difficult and uncomfortable subject. Where are the prophets?

Wounded Pulpits: Many of the prophets of the church have fallen victim to spiritual attack. Their effectiveness has fallen with their sexual integrity. Personal conviction and loss of energy spent on fighting sexual addiction has taken them out of the battle.

Much can be accomplished in the battle to recover healthy sexuality in our pulpits and churches with the proper steps in the right direction. The results of this research shall be submitted in a military point paper to the U.S. Navy Chief of Chaplains in order to recommend:

1. A proactive and preventative program(s) to educate chaplains about the risk of sexual addiction (i.e. provide awareness programs in conjunction with military Professional Development Training Conferences- (i.e. “Clergy Sexual Misconduct Prevention Program- It must never happen to me!”).
2. Education programs for commands and military personnel in general working with already existing military substance abuse prevention programs.
3. The establishment of retreat type recovery programs and support groups through the Navy Chaplain Corps Spiritual Fitness Centers.

The research data will also be made available for the education and encouragement of interested chaplains and military personnel. The results of this project will also be made available to ecclesiastical endorsing agents with recommendations for

denominational awareness and education programs to encourage the sexual health of their chaplains. Another potential use of this information includes providing the results to seminaries to encourage preordination classes on sexual health and addiction prevention.

Conclusion

It is not surprising the results of this project support a high occurrence of clergy sexual addiction. Neither do these findings invoke shock when it is discovered the church's lack of action in this area. Yet amidst this storm of sexual onslaught, while most cover their ears and close their eyes, a relative few are bravely fighting the battle to provide assistance. They have clearly stated their need for help and willingness to provide training and education for those who will join the fight. As represented by the resources noted in this study, they are doing all they can to put back together clergy families broken by sexual addiction. However, for the church to experience real healing and become a force for change in the world, it must move from a reactive defense stance to a proactive fighting posture. Sexual addiction experts stand ready to provide training and education to clergy if they will admit the problem and progress towards healing and prevention.

APPENDIX A

Chaplains and Sexuality Survey

Thank you for volunteering to participate in this survey. Your participation is anonymous. Your honesty can help you and/or a fellow chaplain. Please note: for the purposes of this survey, “sexual behavior” is defined as sex with self or anyone else other than one’s spouse, or any behavior performed for the purpose of sexual stimulation including the use of any form of pornography, online chat rooms (verbal sex), “adult” phone lines/entertainment, or any sexual behavior you believe to be wrong.

1. How often have you heard of or have known chaplains who were relieved of their duties because of their sexual behavior? (Circle one)

Never Seldom Sometimes Frequently

2. Have you ever felt cases like the ones above tarnish the reputation of the whole Chaplain Corps?

Never Seldom Sometimes Frequently

3. Do you find it difficult to make or maintain close friendships because of your role as a chaplain?

Never Seldom Sometimes Frequently

4. How often have you skipped your prayer, meditation, or devotional time because of pressing ministry needs?

Never Seldom Sometimes Frequently

5. Have you ever felt you were increasingly occupied with sexual thoughts?

Never Seldom Sometimes Frequently

6. Have you ever tried to stop or control what you felt was wrong about your sexual behavior and failed?

Never Seldom Sometimes Frequently

7. Do you feel guilt, remorse, or depression after engaging in sexual behavior?

Never Seldom Sometimes Frequently

8. How often have you viewed or used pornography in any form (printed or electronic) within the last year?

Never Seldom Sometimes Frequently

9. Have you viewed or downloaded pornography from the Internet?

Never Seldom Sometimes Frequently

10. Do you keep the extent or nature of your sexual activities hidden from your friends and/or spouse?

Never Seldom Sometimes Frequently

11. Have you felt that your sexual behavior has increased in frequency since a year ago?

Never Seldom Sometimes Frequently

12. Do you or did you feel that marriage would help you stop or help solve a sexual behavior problem?

Never Seldom Sometimes Frequently

13. Does your sexual behavior interfere or distance you from your primary and/or family relationships?

Never Seldom Sometimes Frequently

14. Do you look forward to TAD or other travel as an opportunity to engage in sexual behavior?

Never Seldom Sometimes Frequently

15. Has anyone ever been hurt emotionally by events related to your sexual behavior, e.g. lying to partner or friends, not showing up for event/appointment due to sexual liaisons, etc., ?

Never Seldom Sometimes Frequently

16. Have you ever felt that you were entitled to certain sexual behaviors because of sacrifices related to your clergy role?

Never Seldom Sometimes Frequently

17. Have you ever repented of your sexual behavior, only to find yourself repeating the same behavior again?

Never Seldom Sometimes Frequently

18. Have you ever felt that your sexual behavior is limiting your effectiveness in ministry?

Never Seldom Sometimes Frequently

19. Have you ever felt you should get help or counseling for you sexual behavior?

Never Seldom Sometimes Frequently

20. Are you afraid you would loose your credentials if you sought counseling or help for your sexual behavior?

Never Seldom Sometimes Frequently

Survey Evaluation:

Did you feel free to answer honestly and anonymously?

Do you have any comments or suggestions regarding this subject?

Thank you for your time and cooperation with this survey!

Cover Letter for Chaplain Survey

9 Jan 07

From: LCDR Brian Haley, CHC, USN
To: Chaplain Survey Volunteers

Subj: CHAPLAINS AND SEXUALITY SURVEY

Encl: 1) Chaplains and Sexuality Survey

1. Dear Chaplain(s), I am looking for volunteer active duty chaplains to participate in my Doctor of Ministry project survey of military chaplains. Your participation in this survey is both anonymous and voluntary. This survey is unofficial and in no way sponsored by the U.S. Navy or any other organization. Volunteer chaplains are being sought from all branches of service and faith groups. No attempt will be made to connect the results of this survey with any individual, faith group, or military Chaplain Corps. The results of this survey will be recorded in my doctoral thesis project at Gordon Conwell Theological Seminary.

2. Your honesty and participation are greatly needed and appreciated! Civilian surveys show that four out of every 10 clergy struggle with sexual immorality (Leadership 2001) and many more experience intense struggles over sexual issues. Where does the pastor, priest, or rabbi go for help? You can help determine if there is a need to address this issue by participating in this survey.

3. Please take a few minutes to honestly answer the 20 questions on Encl. (1). Your other insights and comments are also welcome! Please mail your surveys without return address NLT 9 Feb 07 to the following address:

LCDR Brian Haley, CHC, USN
584 Toota Ct.
Oceanside, CA 92054

God bless you and your ministry!

B.J.C. HALEY

Senior Military Chaplain Interview Questions:

You have been selected for this survey because of your experience as a military chaplain. Your participation is both voluntary and anonymous. It is understood that the opinions given in answer to these questions are unofficial. The content of this interview will be used only for the expressed purpose of this Doctor of Ministry project and will not be sold or reproduced without your permission.

1. How long have you served as an active duty military chaplain?
2. Have you had experience in responding to or awareness of clergy sexual misconduct cases in the military? Do you see this as a growing problem?
3. Do you see these cases as isolated or are there common denominators we can learn from?
4. Do you think that chaplains are more vulnerable to sexual temptation, and even addiction, than others? Why or why not?
5. What are some of the difficulties we face in the Chaplain Corps in confronting this issue?
6. Do you think these are similar or different from the kind of difficulties we face in the church?
7. How do you think knowledge of these types of cases effects other chaplains?
8. How do you think public knowledge of these cases effects other military members or the command?
9. What do you think is needed to combat this issue in the military?
10. Do you sense the need to respond specifically to chaplains struggling in this area? If so what can be done?
11. What do you think are the greatest barriers to chaplains seeking help in this area and how can we help them overcome those barriers?
12. Do you think there are any special needs that are not being addressed by the organizations/individuals responding to this issue?

Ministry Leader Interview Questions:

You have been selected for this survey because of the work you and/or your organization is doing to address the issue of sexual addiction. The content of this interview will be used only for the expressed purpose of this Doctor of Ministry project at Gordon Conwell Theological Seminary, and will not be sold or reproduced without your permission.

1. In your experience, what are the greatest barriers to addressing the issue of sexual addiction?
2. Do you think the issue of sexual addiction represents a greater challenge to Christians, especially those from a more conservative background? Why or why not?
3. Do you think that pastors are more vulnerable to sexual temptation, and even addiction, than other Christians? Why or why not?
4. Are there specific factors related to the clergy profession that make pastors more vulnerable?
5. What is your ministry or organization doing to respond to this issue of sexual addiction in general?
6. Do you sense the need to respond specifically to church leaders struggling in this area? If so what are you doing?
7. How often do clergy or clergy family members seek your services because of moral failure due to sexual temptation?
8. What do you think are the greatest barriers to clergy seeking help in this area and how can we help them overcome those barriers?
9. Do you think there are any special needs that are not being addressed by the organizations/individuals responding to this issue?
10. A recent survey by Christianity today indicates churches want to hear more about sexual issues from the pulpit. On the other hand, studies also indicate people don't want to hear about the pastor's personal sexual temptations. Do you think there is any benefit for the church in pastoral self-disclosure on this issue?

APPENDIX B

Group Scores and Percentages By Military Chaplain Survey Question

Question Number	Group One	Group Two	Group Three	Group Four	Total Group Response Score
Total Possible	33 (%)	18 (%)	15 (%)	24 (%)	90 (%)
1.	16 (48)	7 (39)	8 (53)	17 (71)	48 (53)
2	30 (91)	15 (83)	14 (93)	24 (100)	83 (92)
3	15 (45)	9 (50)	8 (53)	20 (83)	52 (58)
4	23 (70)	12 (67)	12 (80)	23 (96)	70 (78)
5	7 (21)	9 (50)	11 (73)	17 (71)	44 (49)
6	3 (9)	10 (55)	11 (73)	21 (87)	45 (50)
7	0	9 (50)	10 (67)	17 (71)	36 (40)
8	1 (3)	4 (22)	5 (33)	13 (54)	23 (25)
9	1 (3)	5 (28)	5 (33)	15 (62)	26 (29)
10	4 (12)	7 (39)	12 (80)	16 (67)	39 (43)
11	0	0	5 (33)	13 (54)	18 (20)
12	6 (18)	5 (28)	11 (73)	18 (75)	40 (44)
13	0	2 (11)	3 (20)	12 (50)	17 (19)
14	0	0	0	5 (21)	5 (5)
15	0	2 (11)	0	8 (33)	10 (11)
16	0	0	0	5 (21)	5 (5)
17	2 (6)	8 (44)	10 (67)	21 (87)	31 (34)
18	1 (3)	5 (28)	9 (60)	23 (96)	38 (42)
19	0	3 (17)	8 (53)	17 (71)	28 (31)
20	0	2 (11)	7 (47)	21 (87)	30 (33)

Senior Military Chaplain Interview Combined Answers

1. How long have you served as an active duty military chaplain?
 - 26 Years
 - 25 years
 - 22 years
 - 23
 - 20 YEARS
2. Have you had experience in responding to or awareness of clergy sexual misconduct cases in the military? Do you see this as a growing problem?
 - a. Yes. The number of Internet cases seems to have grown with technology and computer access.
 - b. I've had to respond to 5 cases myself, but am aware of many others.
 - c. Yes, several times. Problem has been a consistent one over the years.
 - d. Yes, Not sure if its growing, but definitely a problem. Problem for everyone, but clergy too.
 - e. I've had almost no experience with this in my role as supervisor or friend. From what i have read, i do believe that it exist among clergy, and it is easier to access than ever before because of the internet, but i have not had first hand experience with it.
3. Do you see these cases as isolated or are there common denominators we can learn from?
 - a. We would like to think they are isolated, and in some senses they are because each chaplain involved has made and is responsible for the choices they made that got them into trouble. But there are a few factors that seem to keep coming up: Lack of accountability (especially more senior ranks, but this can apply to juniors in more isolated tours as well). Increased deployment time both in frequency and durations has been a factor. Separation, loneliness, stress, grief and exposure to trauma are all factors with normal and combat deployments and they take a toll on our chaplains.
 - b. The cases themselves are isolated, but there are common denominators we can learn from: In most cases it is a senior chaplain with lack of accountability, or a junior chaplain on an isolated tour.
 - c. They seem to be one of two types of cases for the most part: misuse of a government computer (downloading porn), or adultery cases. Fraternization is usually the case with the later.
 - d. Alcohol and Pornography, mostly senior officers (O5-O6), civilian side more junior.
4. Do you think that chaplains are more vulnerable to sexual temptation, and even addiction, than others? Why or why not?

- a. I think they become more vulnerable when they neglect their own spiritual, emotional, and physical health. Self-care is very important to maintain vitality in the ministry. It is also true that chaplains work with people on very spiritual and emotional levels. If proper boundaries are not present in cross gender relationships, it can leave room for a blurring of roles and relationships to cross over from professional to personal areas.
 - b. Chaplains are not more vulnerable but are no less vulnerable. Isolation and stress are factors. Vicarious grief and PTSD effect chaplains and they sometimes don't cope well. Lack of spiritual involvement and development are sometimes a problem. Burnout tends to result.
 - c. I think many chaplains are very lonely. We don't fit in with any group. We are not line officers. We are not enlisted. Chaplains can be ostracized because of their religious representation. They have to work to maintain positive support structures or they can become vulnerable because they are human and have needs like all of us.
 - d. Access to people's lives, confidentiality, power and trust given. Clergy role represents the "forbidden fruit". More attractive to others. Isolation from others is a factor. I suspect that spiritual self care has lapsed.
 - e. The military is a dysfunctional family because its job is to kill people (fight wars). Pornography and the lifestyle of the military coupled with the trauma of war, the whole environment makes it hard. The military culture is very corrosive. It's a spiritually hostile environment.
 - f. I am only guessing, but i would say that sexual temptation cuts across the population equally – no one is immune, but when it happens to clergy it makes a bigger "splash" because there is this strange notion that clergy are somehow exempt or not affected by sexual temptation. The last 10 years have proved otherwise, e.g. sexual misconduct among television evangelist and catholic priest.
5. What are some of the difficulties we face in the Chaplain Corps in confronting this issue?
- a. Politics. It's not really a PC topic. No one wants to tackle the issue. Everyone assumes that if you bring it up than you must have a problem with it.
 - b. We seem to feel the need to constantly validate ourselves. So we are reluctant to sponsor training that does not directly translate into a benefit for the command. Also, sexuality is a very touchy subject that no one wants to talk about.
 - c. It's a sensitive problem to deal with. The CHC tends to default to the endorsing agents to deal with sexuality issues, but they don't seem to be addressing it either. No one wants to talk about it. We are in reactionary mode.
 - d. Hard to talk about for anybody. Female chaplains in the corps presents another barrier. Difficult to face yourself. Denial is easier. Perceived in society as being more normal. Adult material is everywhere. Society is regressing into more sexual immorality so that it is becoming a cultural

infatuation and establishing a new norm. Those who question it are viewed as “Victorian” and prudish.

- e. I assume it would be the same as for all clergy; and that is because we are clergy, we are somehow not tempted in this area and therefore, have to be more secretive – this of course keeps clergy from seeking help.
6. Do you think these are similar or different from the kind of difficulties we face in the church?
- a. It think they are very similar but with different institutional dynamics. The military and the church are very different animals, but in the end we see many of the same type of human issues cropping up.
 - b. The main difference we deal with is that we are in a pluralistic setting representing multiple religious views and theologies. Not everyone agrees on the standards, so we tend to rely on military standards rather than ecclesiastical ones. Also, we deal more with a secular chain of command instead of church laity.
 - c. The military is a very different environment from the church. The chaplain corps is not the church. It is a secular institution. We are guided by instructions and policies etc. not scripture. We can only appeal to scripture in terms of own religious affiliation. But we are the same as the church in that no one really wants to talk about this issue. It’s a hot potato.
 - d. Chaplains have more money, more freedom, more travel, more separation (deployments), more access to people of the opposite sex. Its easier for chaplains because of less accountability and they are not a public as their civilian counterparts.
7. How do you think knowledge of these types of cases effects other chaplains?
- a. I think it causes a distancing between chaplains. There is a great deal of resentment on the part of chaplains when another chaplain falls. Similar to the older brother in the parable of prodigal son. But mostly we just don’t talk about it, or treat the incidents a isolated cases that don’t effect us.
 - b. Most chaplains don’t know about these cases because we don’t publicize them. When they become public it is an embarrassment for everyone. They deal with a loss of general integrity for the Corps as a whole.
 - c. They don’t want to talk about it either. There is a kind of corporate shame that affects us all when one chaplain is caught in sexual misbehavior. We like to think we are a cut above civilian clergy, but when this kind of thing happens it affects us all.
 - d. It hurts us just like NASA is hurting now because of the astronaut love triangle issue. Institutional shame yes. Hurts the church, clergy, and chaplain corps.
8. How do you think public knowledge of these cases affects other military members or the command?

- a. The chaplain corps loses lots of points. People get cynical. Everyone loses and ministry suffers.
 - b. It hurts them. They expect chaplains to live moral lives and they look to us to be examples and are disappointed when a chaplain fails morally. Loss of creditability is the result for everyone.
 - c. They feel betrayed. They look to us to set the example. Of course there is a double standard, but they have a right to expect more from us.
 - d. It becomes public and embarrassing. Court martial of a chaplain was the most painful 15 minutes of his CO's career. Sense of betrayal, begin to doubt faith, clergy.
 - e. With clergy there will always be a double standard. All professions have "professional hazards." The same person who would not condemn a person for abuse in one area or another is likely to do so for clergy. It comes with the territory.
9. What do you think is needed to combat this issue in the military?
- a. A willingness to confront the issue for one. We have to be willing to talk about it. We are so busy trying to justify ourselves as a Corps that we don't take the time to talk about the health of our Corps.
 - b. Awareness through training and chaplains engaging the topic in discussion would help. Junior and Senior Chaplains alike need to be held accountable.
 - c. Chaplains need to get in touch with their faith and spiritual calling. It's too easy to isolate from your tradition in the military. We need to be accountable to our churches.
 - d. Bringing it to light and educating. Distributed Every Man's Battle. PDTC for chaplains would help. Engage the topic at all levels of the command. Personal accountability is essential as well.
 - e. Education, support groups that are safe, emotional wellness efforts, and a greater pursuit of a deep spiritual life. I've always believed that any temptation is more likely to find root when the spiritual life is bare. An emptiness provides an opportunity for temptation; a deep and full spiritual life leaves little room for temptation to invade.
10. Do you sense the need to respond specifically to chaplains struggling in this area? If so what can be done?
- a. Education and training would help to engage the topic. Chaplains need to know there are sources of help.
 - b. The problem is you don't know who they are. So you have to address the issue with everyone. But yes.
 - c. Yes, we need more training on this topic. We must be more proactive here.
 - d. Yes, but it's a problem for everybody especially officers and even senior officers. There is still a military standard there because it's chargeable under the UCMJ, but there is a dual standard because of "1st amendment rights" as well (i.e. pornography, freedom of speech and press)

- e. Not at this time.
11. What do you think are the greatest barriers to chaplains seeking help in this area and how can we help them overcome those barriers?
- a. Career concerns. We need to ensure confidentiality.
 - b. Loss of reputations and the threat of disciplinary action or loss of endorsement. Also, its tough to find help from within the system, so the chaplain often has to pay out of pocket for treatment, which can be expensive.
 - c. Identifying sources of help that are confidential would help. Most chaplains wouldn't know where to go for help with this issue.
 - d. Fear of loss of credentials, security clearance. Will I get a bad fitness report? Difficult to get confidential help inside the military medical system.
12. Do you think there are any special needs that are not being addressed by the organizations/individuals responding to this issue?
- a. Not sure.
 - b. I'm not familiar enough with those working in this area to answer that, but I do think there needs to be a safe place for chaplains to go and talk about there personal problems. Some organizations are providing that service, but the problem is the individual needs to trust. Confidentiality is critical.
 - c. I think there is a lot of great work being done now. We just need more of it. This issue isn't going away. Society in general is decaying morally and the church is affected to. If we don't do anything it will just keep getting worse.
 - d. The spiritual dimension is very important. Much of this is demonic and needs spiritual deliverance through the spiritual gifts of specialized treatments centers. The "healing room" ministry is answering the call here. Francis and Judith McNutts are leading a healing ministry like this, but they are few and far between.

Ministry Interview Answers:

1. In your experience, what are the greatest barriers to addressing the issue of sexual addiction?

- **Silence about the issue. No one is talking about or wants to confront the issue.**
- **Shame surrounding the issue of sexual sin. Shame feeds the silence. Sexual shame is especially hard.**
- **Denial of the problem, especially in the Church.**
- **Addiction and sexuality are both hard topics**, but when they get put together it is very difficult for people to talk about.
- Growth of the Internet and technology difficult to keep up with.
- Difficulty of being honest because of fear of consequences.
- Long time struggle with the issue, often for many years.
- Coming to grips with own sexuality.
- Fear of rejection
- Pride and lack of humility.
- Difficulty distinguishing between the problem, and being a “problem person”.
- Com.source did a survey of American men and found that 70% of men visit a porn site at least once a month. So the men in the pews are getting more porn than they are the Word of God and the church is blind to this.
- Adult Web sites are becoming predatory.
- Technology is moving so fast that now it only takes 2 months to become addicted as opposed to 2 years before (DSM IV).
- Doug Wiese-not had any barriers. Seems to be lots of interest outside the church on the topic.
- Lack of research in the area.
- Progression to higher level of behavior makes it harder because the shame and consequences progress as well (i.e. from porn to child porn, legal to illegal).

2. Do you think the issue of sexual addiction represents a greater challenge to Christians, especially those from a more conservative background? Why or why not?

- Yes, because Christians have a higher expectation placed upon them. In a more conservative or “rigid” system there may also be less grace and **more shame** that propagates secrecy. Rigidity makes them more vulnerable because they go overboard when they leave home.
- Church is more critical especially of clergy and that makes it more difficult to be honest.
- Not as much as 10 years ago. The topic is more approachable now, but still has a way to go.
- Every Man’s Battle has opened up the dialog among Christian men.
- There is less tolerance in a conservative system for deviance from the norm.

- Also, the Church tends to spiritualize everything. Can't be prayed away. Needs treatment and may be a permanent condition.
- More guilt and shame because of the higher standard. Less education in the church even of pastors.
- The church is not immune. 50% of students at Christian colleges lose their virginity while at college.
- Lack of healthy sex education in the church
- It is as much or more of a problem in conservative religious background because sexuality is viewed in more negative terms.
- NPH initiated the book "Pornography Trap". The General Superintendents of the Church of the Nazarene met with Mark Laaser and Ralph Earle to discuss sexual boundaries.
- Conservative Christians come from backgrounds that have less grace and a greater desire for perfection, so there is less chance of a person being willing to risk being open in especially sexual issues.
- Theologically there must be room for humanity.
- The naivety of women who don't understand the assault that men are under with regard to pornography. Christian women in particular don't understand this issue. Many women do not believe that Christians struggle in this area.

3. Do you think that pastors are more vulnerable to sexual temptation, and even addiction, than other Christians? Why or why not?

- Clergy must be blameless or feel they must be.
- Clergy are certainly as vulnerable.
- No more, but unique areas of vulnerability exist. Shame, isolation, lack of a peer group. 55% of pastors in survey by Pastors.com showed they struggled with pornography. Evangelical denomination survey by Ted Roberts found that 27% of the pastors were addicted but more struggled.
- Public profile of the pastor makes it very difficult to find a group to be a part of.
- 90% of men in counseling now are level 2-3 addicts, whereas most books recently published deal only with level 1 behavior. So it's a real battle and you can't treat it lightly. You need more than just an accountability group.
- Not more, but about half of them are addicted. They are in authority and without accountability. So they have the time and ability to hide an addiction.
- Can't be "normal". Pastors are on **pedestals**.
- Pastors sometimes see themselves as invulnerable and so are thus more vulnerable.
- Pastors are targeted spiritually.

4. Are there specific factors related to the clergy profession that make pastors more vulnerable?

- **Isolation (lack of connection relationally)**
- **Burnout**

- Lack of accountability (especially in independent churches)
- Lack of individual worship time, personal devotion, personal scripture memory.
- Lack of emotional understanding/awareness that leads to emotional vulnerability.
- Lack of a battle plan, lack of understanding of their own issues that make them vulnerable to sexual immorality.
- Unresolved issues at home
- Entering ministry for the wrong reasons (family dysfunction etc.) “Doing the right thing for the wrong reasons.” Trying to escape or righting the wrongs of life.
- “Recovery” and healing are nebulous to H. B. London because he has seen a 50% drop out rate for those in recovery.
- Strong desire for perfection and be an example, can set pastors up for a fall.
- Anonymity on the Internet presents more temptation for a public figure.
- The work of the pastor, emotional connections with others and lack of counseling training (i.e. unawareness of the dangers of transference and counter transference)
- Position of spiritual leadership can make the pastor more attractive.
- Low pay and criticism can lead to a sense of entitlement.
- Competition breaks down communication among clergy.
- Loneliness in the clergy profession.
- Sense of entitlement among clergy can be very strong when they feel betrayed by God or not supported by the church or underpaid by the church.
- Carelessness makes pastors more vulnerable. Not taking the proper precautions.
- Unresolved issues at home. This gives Satan a foothold.

5. What is your ministry or organization doing to respond to this issue of sexual addiction in general?

- Beginning **Pure Desire Ministries** International to train churches how to respond to this issue and begin FMO ministries. “Sexy Christians” seminar is a lead in to the FMO program. Goal is to take this ministry into other countries where the church is struggling as well. Goal to reach 1000 churches in the next decade. Lev. 18 indicates we will be judged if the church does not respond. 10-20% of new members at Easterhill are there because of Pure Desire. As a door way into the topic Pure Desire is doing a “Sexy Christian” seminar, a workshop promoting healthy sexuality that many churches are interested in. Churches have to commit to the FMO ministry in order to get this.
- **Focus on the Family (Pastor to Pastor):** Pure Intimacy Online, Pastoral counseling phone line, pasonage.org website, Listen, resource, pray and refer. Often underwriting the cost of treatment.
- **New Life:** Counseling referral, EMB groups, New DVD series on recovery from sexual addiction.
- **Ralph Earle:** Provides classes, conferences, and speaks abroad as well as advises churches. New Hope foundations provides grants for clergy treatment. Runs treatment center which has specific groups for clergy.

- **Hear to heart:** international confs, 3 day intensives, Television spots and Radio spots, telephone counseling, website (largest in the world?)
- **Faithful and True:** Local counseling center specializes in the topic. Involved in teaching and training through AACC (American Association of Christian Counselors). Trying to do workshops just for pastors. Developed courses on the topic. Balance between education and treatment. Army chaplains had Dr. Laaser come and several come forward for help.

6. Do you sense the need to respond specifically to church leaders struggling in this area? If so what are you doing?

- Yes, Ted Roberts is promoting a four fold strategy: awareness, engagement, healing, and the next generation (passing it on). Walks many clergy through personal restoration process. Sooner or later this will crack, either the secular world will wake up the church because of law suites or we will have to begin a specific ministry just for fallen pastors.
- Pastor to Pastor: Pastoral Care Line and referral. A safe place to call.
- Foundations to assist financially.
- New Life: “Healing is a Choice” seminars: pastors can come for help without being associated with sexual issues.
- Heart to Heart: Sex, Men and God seminar especially for the church. Need to train church leaders.

7. How often do clergy or clergy family members seek your services because of moral failure due to sexual temptation?

- Pure Desire: Every week
- Pastor to Pastor: Regularly, but down to about 15% of callers now.
- New Life: Frequently. 40% of general calls address sexual addiction.
- Ralph Earle: On a weekly basis and more often it’s the spouse. Always have a clergy recovery group at treatment center. Pastor to Pastor program with Focus on the Family generated more than 700 calls for help.
- Heart to Heart: Regular clergy involvement, most on the pre-side of being caught, but some that are caught too. Most just want help.
- Faithful and True: Weekly

8. What do you think are the greatest barriers to clergy seeking help in this area and how can we help them overcome those barriers?

- Vocational Consequences, loss of work and reputation. What else does a pastor do if they lose their job and reputation? They may loose their house or even have to move to another town. Fear and uncertainty of what the consequences might be.
- Fear of rejection
- Treat to the marriage because most of the time the spouse does not know.

- Have to be honest to self refer. Internal barriers to recovery ie denial.
- Money. Treatment is very expensive.
- Fear of being found out.
- Highly competitive profession erodes trust among clergy.
- Extreme need for confidentiality.
- Clergy have a hard time admitting the need for help and not playing “god”.
Tough to admit powerlessness.
- Don’t wait until you get caught. Get help first, then you can hope to stay in ministry.
- Pride of ministry and position make it difficult to humble self.

9. Do you think there are any special needs that are not being addressed by the organizations/individuals responding to this issue?

- **Not enough being done. Needs to be much greater awareness and response.**
- Pastors need more accountability.
- Churches need to spell out their response and discipline plans for clergy who fall morally. The more proficient the church the better the recovery for the pastor. Well defined guidelines make a big difference but not all churches have that.
- Need more support groups, especially for wives.
- Need more research especially with clergy.
- Need greater quantity and quality of professionals addressing the issue.
- We are learning more every day how to be more effective in treatment and prevention.
- Church is a little naive about their clergy. They think our clergy are different and have higher morals are more spiritual. Seminaries need to address it more proactively. The church needs to openly address this issue and know where their pastors are (suggested using polygraph tests as a part of pastoral interviews).
- More published works will help: articles, books, and seminary classes.
- The seminaries are not responding enough. Need more preventative programs and education for clergy on healthy sexuality.
- Church needs to respond so that it becomes a recognized place of healing that is respond to this issue. Church has the answer. The Church needs to come out of denial.
- Need more work with teens in the area. Not enough material out there that addresses the issue.
- Need more spiritual/Biblical responses to address the spiritual warfare aspects of this fight.
- Needs to be legal action taken against the pornographers by connecting the harm and violent crimes connected with pornography. Also, big business stocks need to be exposed for their connection to pornography.

10. A recent survey by Christianity today indicates churches want to hear more about sexual issues from the pulpit. On the other hand, studies also indicate people don’t want to hear about the pastor’s personal sexual temptations.

Do you think there is any benefit for the church in pastoral self-disclosure on this issue?

- Pastor needs to be “real”. People want a leader who has dealt with their own issues and grown through them, not someone without problems. That kind of leader doesn’t need a savior.
- Do talk about victories and reality of temptation. Don’t talk about failures or make confessions from the pulpit.
- **If the pastor has gotten help (in recovery), he can share his struggles and lead the way to healing.**
- Many have successfully done so. The pastor sharing the testimony of a successful recovery is very powerful. (i.e. Don Moomaw, Belair Presbyterian Church)
- Working with an expert together is a good way to address the issue.
- Baby boomers are more interested in the mechanics of the service instead of relationships as opposed to the next generation. The next generation is the key to really confronting this problem. Need to teach on healthy, biblical sexuality.
- The guys in the pew understand the problem, but most pastors don’t.
- Must change the culture of the church
- Most pulpits can’t address this issue because they are struggling too.

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